CHURCH HISTORICAL SOCIETY

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The Living Church

VOL. XLIX MILWAUKEE, WISCONSIN.—OCTOBER 25, 1913 NO. 26

NEW YORK 416 LAFAYETTE ST. Entered as Second Class Mail Matter at the Postoffice in Milwaukee 19 SOUTH LA SALLE ST. CHICAGO

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THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN Co., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.
[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.
CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.
FOREIGN: Subscription price (Clerical and Lay), 12 shillings.
ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.
DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.
All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.
Length of column, 160 lines. Width of column, 2⅜ inches. Pages, 480 lines total.
Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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THE SOUL, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being—a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably; but which, without God, shrinks and shrivels until every vestige of the Divine is gone and God's image is left without God's Spirit.—*Henry Drummond.*

The Living Church

VOL. XLIX MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 25, 1913 NO. 26

EDITORIALS AND COMMENTS

The Spirit of the General Convention

WE wrote last week that it was then too early to determine what is the spirit of the present General Convention. After the lapse of another week it is a pleasure to be able to write that it is undoubtedly good; far better, indeed, than had been anticipated.

That the anxiety over the "Change of Name" has not subsided is perfectly evident. No one would think of pressing the subject in this Convention. The report of the Prayer Book committee suggesting that no proposal for change be brought up for serious consideration until there had been final action on Dr. Manning's constitutional amendment, providing that no change be made in the Prayer Book except by a two-thirds vote of all the Bishops and all the dioceses, in each order, was accepted by an unanimous vote. Victory in the movement so certainly lies with the proponents of the change that they rightly hold themselves responsible for ensuring that it be not brought about prematurely. The Provincial System was as truly a "red rag" not many years ago as is the Change of Name to-day; yet the Provincial System has now been accepted by the House of Deputies by an almost unanimous vote of dioceses and orders; Southern Virginia alone voting in both orders against it. It is accepted because it has common sense in its favor; and common sense has finally triumphed. When Dean Grosvenor and Mr. Burton Mansfield were both able to stand before the House of Deputies and say of their attitude toward that measure in previous Conventions, "I was wrong," they proved themselves strong men, for only strong men frankly avow that they have been wrong. But they did more than that. They showed that the end of ultra-conservatism is close at hand. Men will not much longer be driven into panic by names. "Why," exclaimed Dr. Grosvenor, "I used to be afraid of Deans!" Common sense is just as truly in favor of the Change of Name as it is in favor of Deans or as it is in favor of a working Provincial System, and we have only to wait until men see it. Until that time we have no desire for the legislation.

It is not difficult to arouse panic; but no man or group of men on earth can make a panic permanent. The further the pendulum has been pushed on the side of conservatism, the farther it is bound to go on the rebound. "You cannot fool all the people all the time."

We have spoken of Dr. Manning's amendment to the Constitution, increasing the requirement of a vote by which the Prayer Book may be altered. It was carried by almost a unanimous vote of the dioceses in both orders. It has undoubtedly been a factor in allaying the fears of those who are afraid of hasty change, and it is quite likely that it may tend to hasten the date at which the name will be changed, since it precludes the fear of success by a merely technical majority.

Yet we are not at all sure that the proposition is, on its merits, sound. In the first place it must not be forgotten that the proposal to change the name by alteration of the Prayer Book is not the natural way to secure that result. It has been the plan before the Church in recent years as a detail of a larger plan to effect a new harmony in the Church, which proved unsuccessful. The Change of Name is primarily a constitutional and not a liturgical question. The natural way to effect it—as Dr. Grammer well pointed out in the debate at Cincinnati—is by amendment of the Constitution. When that instrument begins by affirming "There shall be a General Convention of *this* Church," it makes it inevitable that the name of the Church will sometime be substituted for the "this." The Church will not always desire to remain constitutionally anonymous. Our own judgment, which we submit with some hesitation, and which will always be subject to being overruled by the judgment of others in promoting "team work," is that here is the place for the change first to be made. Hence it was necessary to point out, as another deputy did, that if it be agreed that the name shall only be changed by a two-thirds vote, the requirement should be made with respect to amendment of the Constitution as well. But to tie up both these instruments so that amendment becomes possible only by a nearly unanimous vote, did not accord with the prevailing view of the necessities of other legislation. It can only mean that we of this day and this General Convention and the next, deem our own judgment so superior to that of those who come after us, that we cannot trust our Prayer Book and our Constitution in their hands as freely as our fathers have placed it in our own. The House of Deputies, by its action, has assumed that position with respect to the Prayer Book but not with respect to the Constitution. At this writing the House of Bishops has not acted upon that action. Perhaps they will concur. It is the same principle as that which leads a man to draw up his will in such a manner as to tie up his estate from possible misuse by his children. And that wise men have had foolish children is quite within the purview of human knowledge. Perhaps, however, one generation sometimes exceeds the wisdom of its predecessor, and we shall be greatly surprised if the next General Convention does not record as strong a vote against this measure as has now been given in its favor. It must necessarily be ineffectual for the purpose for which it is intended, for it leaves the Constitution as vulnerable to the Change of Name as was the Prayer Book before. And it assumes an ultra-conservatism with respect to any sort of liturgical enrichment that would gratify the highest expectations of the most chronic "stand-patter" that can be produced in Church or in State. If the application of an unmedicated sugar-pill can cure the imaginary disease with which the Church is afflicted, this remedy is undoubtedly excellent; but it may contain within it also the germ of the hookworm or the sleeping disease. Curiously enough, the House of Deputies first appointed a Joint Commission to resume the work of revision of the Prayer Book, after a lapse of nearly a quarter of a century, should they deem it proper to do so; and then took the first step toward tying the hands of future General Conventions against any such revision except in matters that should not run counter to the most ultra-conservatism that the Church can produce. But so far as the principle of effecting Change of Name (on its final passage) is concerned, we are in full sympathy with Dr. Manning's idea, and only wish that it were feasible for it to be more fully carried out. Obviously his amendment would not apply to the preliminary action of send-

ing it, even as an amendment to the Prayer Book, down to the dioceses on a preliminary vote.

THE SPIRIT of a General Convention is discovered less in its actual legislation than in the intangible *ethos* that pervades its halls. Men *feel* that this is a Convention that stands for progressive thought in the Church. Here and there a deputy avows vehemently that the old partisanship which refuses all advance and stands desperately upon the permanent preservation of the *status quo*. But the Convention only smiles.

There is no evidence of a desire for radical change. The true conservatism of him who values the past is evident in all the legislation seriously proposed, and mere doctrinaire proposals have been singularly few. Seldom has a great legislative body been more ready to examine questions on their merits—all questions but one—and to enact measures when the need for them is shown. The refusal of the House of Bishops to concur with the lower House in making provision for an elective Presiding Bishop came both as a surprise and as a disappointment; for though the measure as tentatively passed at Cincinnati was not free from flaws, it had seemed in the House of Deputies better to accept it and trust to future legislation for perfecting it, than to make it necessary to begin anew; especially as a previous amendment of like import, first passed in 1907, was similarly rejected by the House of Bishops in 1910, because of faulty details, and the amendment now rejected was expressly drawn to provide for the objections then made.

At the present writing not much legislation has been finally adopted. The last week alone usually sees the culmination, by concurrence of both Houses, of such measures as are successful. The Provincial System as adopted in the House of Deputies appears to be an exceedingly workable scheme. There is provision for a Provincial Synod, which may provide for auxiliary boards of missions, education, social service, etc.; which shall choose members of the courts of review; there is also a "general welfare" clause calculated to provide ample scope for the activity of the body. Of course it is easy to see the dangers. If the Provincial Synods shall occupy themselves chiefly with framing academic canons and with perfecting and revising systems of ecclesiastical law, they will be a grave disappointment. The Provincial Synod can justify itself only by becoming a source of great inspiration in the real work of the Church. It must promote missionary efficiency and missionary enthusiasm. It must stimulate the work of parishes and of Sunday schools. It must organize the forces of the Church for the study and solution of social, moral, and economic problems. The Provincial Synod must be neither the counterpart of the General nor of the Diocesan Convention. It is not intended to duplicate their machinery. Nor is there any very efficient precedent for our Provinces in the Anglican Communion. In England the two Provinces stand in the way of a real national consciousness in a united Church, and in Canada the Provinces, founded on the English precedent, have only in recent years become subordinate to a national organization. In the American Church the national organization is happily the older, and the Provinces must not diminish the national consciousness in the Church. If the Provinces shall produce "provincialism," as some have feared, though the fear has hardly been expressed in this Convention, they will be such a failure and a disappointment as can hardly be expressed. But they must not be. Only by efficiently tackling the real problems before the Church, and by affording such inspiration as has been lacking before, can they justify the hopes in which they have been founded.

THERE IS also a considerable amount of other wise legislation that has passed the House of Deputies, and, at this writing, is still pending in the House of Bishops. A Joint Commission has been authorized to frame the discipline of this Church relating to Holy Matrimony, including such matters as marriage within forbidden degrees, physical requirements, and the like; it having been pointed out that though there is canonical provision for repelling from the sacraments persons married contrary to the discipline of this Church, that discipline is nowhere clearly set forth. To the same commission is referred a number of other propositions concerning marriage, including one to restrain the clergy from performing any re-marriage after divorce, the divorced partner still living, and another asking that protest be made against the *Ne Temere* decree of the Roman curia. In the vexed question of proportionate representation, the House of Deputies has appointed, without debate, a committee of its own body to study the whole question of representation in that House and to report to the next Convention.

In short, the bitterness of last spring seems wonderfully to have been allayed. The measures that seemed likely to precipitate clashes have done nothing of the sort. This is due partly to the fact that the deputies are, to a very large degree, Christian gentlemen, of broad minds, who desire to take no partisan advantage of one another. The chief committees, and particularly that on the Prayer Book, have made earnest and successful efforts to allay any bitterness in the presentation of their reports. Legislation that cannot be adopted by a reasonable approach to unanimity is uniformly deprecated; and no action has thus far been taken that the whole Church will not receive with gladness.

Surely the prayers of the Church for the guidance of this Convention by the Holy Spirit are being answered.

"IF THE LORD BE GOD—"

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

MASTER, we know that thou art true, and teachest the way of God in truth."—So acknowledged both Pharisee and Herodian, if indeed they meant what they said; but their question was asked, as we know, to entangle Jesus. How wonderful in truth was His answer; and how little either side had to do with the truth in the light of that answer! "Render unto God the things that are God's."

It is permissable to suppose that each party expected an answer that would confuse and confound the other. Each had reason to suppose that Jesus would give a reply favorable to its own policy; or, should He fail to do so, He must betray Himself to the vengeance of the party rebuked. The question was not asked in any spirit of faith in Jesus; and when He answered with *truth* they were still unanswered; were still left in contention, with their differences unsettled.

How easy it is for us to look back over those hundreds of years and see how unholy the motives were that underlay the piety of the Pharisees. Unable to enter the Kingdom of Heaven themselves, they barred others who might have entered. And the Herodians were in no better case; for they temporized and followed only expediency. Jesus' teachings were a menace to both. Yes, it is easy to understand, with that long perspective of centuries; but what of to-day, and ourselves?

How much of our concern is centered upon making others observe the law, as we see it; and how truly do we keep that which we advocate? Are we zealous for a propaganda or for the personal realization of a faith? Is it faith that fears truth; or will true faith hesitate at any conclusion to which the truth may lead? How deeply is the truth of our faith a *part of ourselves?*

"Master, we know that Thou art true." What is true, or truth? Who before or since Pilate has not asked the question?

Well, truth is not an abstraction. It is not impersonal; but on the contrary, it is the most intensely personal quality save love; for if it be abstract to us it is not truth to us. Algebra, geometry, trigonometry, or calculus are not abstract truth to the ignorant—they are merely names, and meaningless names at that. Truth is nothing to us unless it be *our* truth. In the great Christian Symbol we say "*I* believe—"

An ultimate Truth becomes conceivable only through knowledge of Truth. "I am the Truth" says Jesus of Himself.

The blind cannot lead the blind; and there is no hope of our presenting the truth to the world until we have found Him, ourselves. Let all place be given to apostolic succession, to the historic episcopacy, and to catholicity; but they are meaningless terms without Jesus. They cannot draw men into unity or loyalty, in themselves; "but I, and if I be lifted up, will draw all men unto Me." Do we know the only true God, and His Son Jesus Christ? Then, "if the Lord be God serve Him!"

Jesus may have many ways of judging man's faith; but He gave man only one method of judging his fellow man's faith; "By their fruits ye shall know them." When *devotion* becomes the mark to distinguish Churchmen—when a passion of love sends a message to the ends of earth—when clean hands and hearts offer service—when we seek our brother and *bring him to Jesus*—there shall be one fold, one Shepherd, One Truth.

R. DE O.

TRAVEL PICTURES

THIRD SERIES

By PRESBYTER IGNOTUS

VII.

FRONTIERS have always peculiar interest, I think. To come to a line which actually separates one land from another, where different traditions, customs, languages are brought face to face across it, helps to make history vividly real. And though the demarcation is seldom sharp (it is only in mathematical theory that a line has no breadth), yet one does find contrasts and suggestions elsewhere lacking. Take, for example, the borderland of Wales and England. How eloquently the place-names speak of the long warfare between Briton and Saxon, which left "wild Wales," alone of all their lands, in possession of the Cymry! Every hill-top is storied, every glen has its saint—though, to be frank, some of the Celtic saints were a queer lot, if we may judge by the legends they have left! And many phenomena, from ancient Druidism to the present Chancellor of the Exchequer, are freshly illuminated as one gazes eastward or westward from Altar Anchor, the mountain-retreat of St. Gwyffa the Giant, where (if the local tradition is to be credited) the Britons made their last stand against the Roman invaders. It rises not far from the Breidden in Shropshire; and the breathless climber finds its summit scarred by ancient earthworks, and by traces of the seven wells where St. Gwyffa stored up rain-water against thirsty times. Somewhere on the hill (so Thomas of Griffith assures the visitor), a pot of gold coin is buried, which must be sought in silence; otherwise the quest is hopeless. I couldn't learn whether the hermit-giant buried the gold, or whether it was part of the ancient British war-chest; but, as it has never been found, it must be there still.

FROM ALTAR ANCHOR

OTTER HUNTING ALONG THE SEVERN

Down in the valley to the south lies a tiny village, clustered round a very ancient sanctuary, the Church of St. Mary and St. Tysilio, grandson of Vortigern. It stands in a great field, still showing traces of monastic buildings and enclosures. Underneath the chancel the old Princes of Powys are buried. One of their castles stood a little further west, on a hillock rising abruptly above the Tanat; and, though no walls remain, you can still trace the faint outline of its defences, not wholly obliterated, in the peaceful farmyard which has supplanted it. Looking down from a gentle elevation to the south is the manor-house, isolated, and empty these many years; a witness against the present system of landed-estates, such as destroyed Rome. And, hidden away, far off the high-road, as if shunning observation because of bitter memories of persecution, a bare little meeting-house serves now a lowlier purpose than when William Penn, Spirit-moved, was wont to bear testimony among Friends like-minded. A field closer to the village bears the name of Sir John Oldcastle, Lord Cobham, captured there, to be burnt for heresy later. Ah, is any land so rich in history as this Great Britain?

CECILY OF ST. OSWALD'S

It was a peaceful, perfect Sunday when I first made acquaintance with this bit of Welsh borderland. We had gone to early service at St. Oswald's, whose great twelfth-century tower presides over the bright little market-town that bears St. Oswald's name, because the royal saint was slain nearby. Then, after a good English breakfast (more substantial than our American fashion allows, and making the Continental coffee and rolls seem famine-rations), we motored off through the beautiful Shropshire country-side, and were presently passing through whitewashed villages with signs that showed we were over the border—*Llan* this and *Glyn* that. The only name I recall is Llansantffraid, the birthplace of St. Frideswide, Oxford's patroness, so they told me. We reached our destination, by the bank of the Tanat, in time for Matins; an English service, the vernacular Mass having come earlier. Out of perhaps three hundred people in the village, fifty gathered in that ancient shrine. There were three chapels to accommodate the others—a proportion not unlike that of our own American villages, and with even more pernicious consequences. Anything uglier than the yellow-brick Bethels and Tabernacles and Salems sprinkled thickly over Wales it would be impossible to invent. An honest barn is beautiful in comparison.

The vicar urged his people to go to the great demonstration against the Welsh Church Bill, at Wrexham, pointing out what would be the consequences to them if the proposed disendowment became law. I hope they went; but such demonstrations seem futile against the fixed malice of Dissenters and Irish Romans. We find it hard to understand the British theory of unlimited Parliamentary power. In America, not all the forces of Government, national, state, municipal, could legally alienate the endowments of any religious body, however invested; but, apparently, a British Ministry, supported by a coalition majority in a single chamber, can confiscate at pleasure. Robbery is too mild a name for such measures. If the New York legislature were to vote that 75 per cent. of the wealth of the Collegiate Dutch Church on Manhattan Island should be taken to support public baths and free day-nurseries, we should have a parallel to "the mean little bill" Mr. Asquith has approved at Mr. Lloyd-George's demand.

It was a fresh proof of how many threads centre in this little island, to sit at tea on a green lawn in this remote Welsh valley, with the daughter of Garibaldi's English chief-of-staff, and to see precious relics of that glorious crusade for Italian unity, preserved reverently; signed photographs of the Liberator himself, and of Mazzini, whose battle-cry, "God and the People," has never lost its compelling power; a diploma of Roman citizenship; and other trophies of those epic times.

Some of you may remember other visits of mine (recorded in these pages) to Shropshire and the Welsh Marches; but I think I never told how the friendship began which first opened the hospitable doors of Brook House to a wandering American priest. Five years ago, Sebastian and I went up into Friesland, crossing the Zuider Zee from Enkhuizen to Stavoren, bent on exploring the islands that lie off that coast, Vlieland, Texel, and Terschelling. But when we reached Harlingen, the windows of heaven were opened, and

(*Continued on page* 886.)

The General Convention

PROBABLY the most striking characteristic of the present General Convention is the spirit of harmony and fairness which, so far, has animated the debates. There has been a marked desire to avoid anything partaking of the nature of partisanship. This was particularly apparent when the House of Deputies considered the report of the committee on the revision of the Prayer Book, the discussion showing that the members wished to avoid friction over the question of a change in the name of the Church.

Among other matters discussed during the week was that of the establishment of the provincial system, whereby the dioceses and missionary districts of the Church will be divided into eight provinces. That this is considered a much needed move for the further development of the Church's work is evident by the overwhelming majority recorded in its favor, upon a vote of both orders in the House of Deputies.

Another important matter was the adoption of a resolution, providing for the appointment of a joint commission to determine the meaning of the term discipline of the Church as expressed in the Canon on marriage and divorce.

The House of Bishops accepted the resignation of three Missionary Bishops, and, owing to the fact that there were already two vacancies, this will mean the election of five Missionary Bishops at this Convention.

Both Houses adopted resolutions on the revision of the Lectionary, affording the clergy more elasticity in the choice of lessons.

A notable feature of the week has been the enthusiasm aroused at the joint sessions of both Houses. Both at the joint session on religious education, and at those which concerned themselves with the missionary work of the Church, some of the best speakers among the clergy and laity presented the conditions and needs of the respective fields in a very telling manner, and the large audiences that attended these meetings could not but go away impressed with the scope and extent of the work undertaken by the Church, and the zeal with which it was carried forward. Undoubtedly the various public gatherings of this General Convention have been very educating.

THE HOUSE OF DEPUTIES

MONDAY, OCTOBER 13th

A telegraphic account of the facts of Monday's proceedings appeared in THE LIVING CHURCH for last week, but the afternoon session was of such an interesting and important nature, that a fuller account is necessary for a clear understanding of the proceedings of the Convention. The matter under consideration was the report of the committee on the Prayer Book, on memorials from the diocese of California and the missionary district of Arizona, asking for a Joint Commission to consider and report to the next General Convention on revising and enriching the Prayer Book.

Revision of the Prayer Book

The Rev. Edward L. Parsons of California stated very clearly the reason for asking for this Commission, indicating that there were several parts of the Prayer Book, which might be revised and enriched, whereby it would be better adapted for present use. As some one who spoke in the ensuing debate said, Mr. Parsons, in enumerating the things that needed to be considered by the proposed Commission, said nothing at all about the title page of the Prayer Book, nor about the change of the name of the Church.

The Rev. Dr. McKim of Washington immediately offered this amendment to the resolution to appoint the Commission: "Provided, that no proposal of change of title page of the Prayer Book, or of the name of the Church be submitted to this Commission." In offering this amendment he said he wanted the House to settle these questions for itself at this time, and not to discuss it for three years, or to wait for a Commission to advise it what to do.

This opened the whole matter of the change of name and turned the debate from the main question of appointing the Commission. It had been the hope of those who favored the change of name that the matter would not appear in this convention at all, and that it did appear at this early date was due to one of the leaders among those who are opposed to the change. As soon as Dr. McKim introduced his amendment and stated his reasons there was a perceptible stir in the House, and every one was sorry the matter had been precipitated.

The Rev. Dr. Grosvenor of New York showed that these were two distinct questions, and begged the House to let the question of the title page alone, and permit the appointment of the Commission that the Prayer Book might be enriched.

The Rev. Mr. Williams of Nebraska asked to separate the two questions. "We don't want to force the issue of the change of name on this Convention." He declared, "We don't want to change the title page of the Prayer Book until we have converted you."

The Rev. Dr. Rogers of Fond du Lac agreed with Mr. Williams that the amendment was unnecessary, and said he had hoped that the matter of change of name would not have been introduced at this Convention at all.

The Rev. Dr. Wilmer of Atlanta made an effort to save the day by saying that in view of the fact that the Reverend Deputy from Washington had offered his amendment under a misapprehension, he would appeal to the deputy to withdraw it. As Dr. McKim did not respond, a vote was taken, which resulted in defeating the amendment, 197 voting for it and 257 against it.

The Rev. Dr. Goodwin of Virginia offered the following amendment which was adopted: "Provided, that no proposition involving the faith and doctrine of the Church shall be considered or reported upon by this Commission."

(*Continued on page* 883.)

THE HOUSE OF BISHOPS

TUESDAY, OCTOBER 14th

Final action was taken when the House of Bishops concurred with the House of Deputies in adopting the following resolutions appended to the report of the Joint Commission on American Churches in Europe:

"*Resolved*, That the Joint Commission on American Churches in Europe be continued to consist of the following Bishops, Clergy, and Laymen, viz: The Right Reverend Cortlandt Whitehead, William A. Leonard, William Lawrence, Charles P. Anderson, G. Mott Williams; The Reverend William T. Manning, Alexander Mann, John F. Butterworth and Messrs. Francis Lynde Stetson, Charles C. Haight, Henry Lewis Morris, and George Zabriskie.

"*Resolved*, That the said Joint Commission on American Churches in Europe be, and it is hereby, authorized from time to time to take such action as it shall find necessary or expedient for the protection and support of the Churches in Europe under the jurisdiction of the Commission: and to that end to invoke the assistance of the Department of State of the United States.

"*Resolved*, That the thanks of the General Convention be, and hereby they are, tendered to the Honorable Philander Chase Knox, late Secretary of State of the United States, and to the Honorable Thomas J. O'Brien, Ambassador to Italy, for kind and efficient assistance rendered at the request of the General Convention in obtaining from the Italian Government a Royal decree recognizing the ecclesiastical character of St. James' Church, Florence."

Final action was also taken by the concurrence of both Houses in continuing the Joint Commission on the Revision of the Hymnal.

The House of Bishops accepted the resignations, on the ground of age and infirmity, of the Bishop of the missionary district of Spokane, and of the Bishop of the missionary district of Southern Florida, and also the resignation of the Bishop of the missionary district of Cuba, in order that he might accept the position of Vice Chancellor of the University of the South, Sewanee, Tenn. The resignation of these three Bishops will necessitate the election of five Missionary Bishops by this Convention. In addition to the above, the missionary districts of New Mexico and Porto Rico are without Bishops, Bishop Kendrick of New Mexico having died in 1911, and Bishop Van Buren of Porto Rico having resigned in 1912.

Changes in the Episcopate

Under the direction of a committee, of which the Bishop of Marquette is chairman, an excellent translation of the Prayer Book has been made into Swedish, and can now be licensed by the Bishops for use.

Under the direction of a committee consisting of the Bishop Coadjutor of Southern Virginia and the Rev. Dr. Hart, a French translation of the Ordinal has been made by the Rev. A. V. Wittmeyer, rector of Eglise du Saint Esprit, New York City.

WEDNESDAY, OCTOBER 15th

The House of Bishops adopted a resolution whereby the name of the missionary district of Kearney is changed to the missionary district of Western Nebraska. The House of Bishops concurred with the House of Deputies in the cession of a part of the diocese of West Texas to the missionary district of North Texas.

Missionary Districts Renamed

The two Houses concurred in receiving the report of the Joint

(*Continued on page* 883.)

THE HOUSE OF DEPUTIES

(*Continued from page* 882.)

The Rev. Dr. Leighton Parks of New York opposed the appointment of the Commission, now that the McKim amendment was lost, on the ground that he wanted the question of the change of name discussed and settled here and now. Dr. Park's remarks met with very evident disapproval from the House, especially when he referred to the proposed Commission as one of "revision, enrichment and robbery."

Several other speakers spoke in favor of appointing the Commission, and in the effort to prevent any friction. At last Mr. George W. Pepper of Pennsylvania suggested that if the Commission was appointed under the conditions as they then existed we would be confronted with two agitations instead of only one. One as to whether the title page ought to be changed; the other as to whether the Commission would have jurisdiction in the matter. He proposed the reintroduction of Dr. McKim's resolution and its passage without debate, in order that the Commission might be appointed without in any way prejudicing the discussion. A motion was made to reconsider the matter.

Mr. Morehouse of Milwaukee moved to table the motion to reconsider, but this motion was lost. The vote was reconsidered, and the amendment as first offered by Dr. McKim, but now by Mr. Pepper, was adopted, and the original resolution, as amended, was then adopted, and, if the House of Bishops concurs with this action, a Joint Commission will be appointed to consider and report upon the whole matter of revising and enriching the Prayer Book.

The whole discussion showed very clearly that there is a strong desire in the House of Deputies that the matter of change of name shall not be brought before this Convention.

TUESDAY, OCTOBER 14th

At 10 o'clock the House of Deputies was called to order, and the usual routine business was disposed of, after which the report of the committee on constitution was received, and the several matters referred to were either put on the calendar for future disposal, or made the order of the day for some special time. In this connection the Rev. Dr. Alsop asked permission to withdraw his proposed amendment to the constitution which would allow missionary districts to elect Suffragan Bishops.

At 11 o'clock the House of Deputies met with the House of Bishops in joint session.

At half past 2 o'clock the House was called to order, and reports from committees were received.

The resolution offered by Mr. Morehouse, providing for a Joint Commission to define the meaning of the term discipline of this Church, as found in the Canon on marriage and divorce, in the section dealing with those desiring to be baptised, etc., was adopted by the House of Deputies and goes to the House of Bishops for their concurrence.

Joint Commission on Marriage

These matters being disposed of, the order of the day was called for, and Mr. Saunders of Massachusetts, for the committee on Canons, presented the report on the Canon on Provinces. After some discussion it was decided to consider and pass upon the first section, and then if it was adopted to consider the other sections.

The Provincial System

The first section is:—

"*Resolved*, The House of Bishops concurring, That, subject to the proviso in Article VII. of the Constitution, the Dioceses and Missionary Districts of this Church shall be and are hereby united into Provinces as follows:"

Then follows the enumeration of the dioceses and missionary districts that shall compose the eight provinces.

Mr. Roswell Page of Virginia immediately wanted to know what is the use of it? He was afraid it meant the changing of the whole system of our Church government. After a while his fears took definite shape. "What is the reason for this?" he asked, "Must we have an Archbishop?"

The Rev. Dr. Grosvenor said, "We have got the thing, and we are going to have more of it, yes, Archbishop and all, so why not call the thing by its proper name?" He showed clearly that in our missionary departments and judicial departments with local conferences and Sunday school conventions, we virtually have the provinces under other names. So why confuse matters? It is very evident that the General Convention is now an unwieldly body, that, like Congress, it is more and more doing its work through committees. And this body will continue to grow larger instead of smaller, because elective bodies are very slow about cutting off their franchise. He said he did not stand as a prophet, but felt sure that proportionate representation would never come. He showed that there was no question of Churchmanship involved in this matter, but merely a most practical question of administration. "We have got to come to it," he said, "it makes very little difference whether you pass this Canon now, or three or six years from now. What is the objection to calling the thing by its right name? We have got it; why not call it a Province?"

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THE HOUSE OF BISHOPS

(*Continued from page* 882.)

Commission on the revision of the table of lessons, and adopted the following resolutions:

Revision of Lectionary

"(1) *Resolved*, That the Tables of Lessons, included in the report of the Joint Commission on the Revision of the Tables of Lessons, be authorized for use in this Church as alternates to the Tables of Lessons in the Book of Common Prayer, until the meeting of the next General Convention.

"(2) *Resolved*, That the Tables of Lessons, included in the report of the Joint Commission on the Revision of the Tables of Lessons submitted to the meeting of the General Convention held in the year of our Lord nineteen hundred and ten, be authorized for use in this Church as alternates to the Tables of Lessons in the Book of Common Prayer, until January 1, 1915.

"(3) *Resolved*, That the proposed lessons referred to in the two foregoing resolutions, appointed for any day for Morning and Evening Prayer may be used interchangeably at the discretion of the Minister until the next General Convention.

"(4) *Resolved*, That there be added to the proposed Tables of Lessons the following notes for permissive use until the next meeting of the General Convention:

"In reading any Lesson, the Minister may omit an initial conjunction and substitute for a pronoun at the beginning the name represented by such pronoun.

"When the Order for the Holy Communion is not used on a Holy Day, the Scriptures appointed for the Epistle and Gospel for the day may be used in place of the Lessons if desired.

"(5) *Resolved*, That the Joint Commission on the Revision of the Tables of Lessons be continued with power to add to its membership, to receive suggestions arising from the tentative use of the Tables proposed in their report to this Convention, to consider the feasibility of daily lessons following the Ecclesiastical Year, to prepare a Table of such daily lessons if they deem expedient, and to report at the next meeting of the General Convention.

"(6) *Resolved*, That the Joint Commission on the Revision of the Tables of Lessons be authorized to correct typographical errors in the Tables presented before the publication of the same for distribution."

The greater part of the morning session of the House of Bishops was taken up with hearing the report of the Joint Commission on the support of the clergy. The House adjourned to sit as an informal body and hear the explanation made by the expert actuary who has been employed in devising a scientifically sound pension plan for the Church.

Support of the Clergy

At one o'clock both Houses adjourned to meet in joint session at half past 2 o'clock in the Cathedral.

FRIDAY, OCTOBER 17th

After a long discussion, the details of which none but the Bishops know, the House of Bishops defeated the constitutional amendment, which provided for the election of the Presiding Bishop. As no new amendment has been proposed, this appears to be the end of this proposition.

Amendment Defeated

The House of Bishops, concurred with the House of Deputies, in amending the Canon on clergy relief, and now require at least one offering to be taken each year for that purpose.

By action of the House of Bishops, the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota, was translated to the missionary district of Southern Florida.

An amendment was passed by this House, by which an addition is made to the Canon on offences, for which the clergy may be tried, making the new cause "conduct unbecoming a clergyman." This is referred to the committee on Canons, in the House of Deputies.

Almost the entire day, as well as a great part of the day before, was spent by the House of Bishops in receiving nominations for Bishops of the vacant missionary districts. The House sits as a council for this purpose, and every Bishop is bound not to tell what transpires. It is generally understood, however, that there are quite a large number of names under consideration. It was the purpose of the Bishops to go into election on Saturday, but it will be necessary to postpone until Monday.

Nominations for Vacant Bishoprics

SATURDAY, OCTOBER 18th

With the exception of the adoption of the measures referred to above, in the report of the proceedings of the House of Deputies, the House of Bishops did but little more than sit in council and receive nominations for Bishops for the vacant missionary districts. The election of Bishops has been postponed until Monday.

As the reception of nominations had not been completed, when the House adjourned for lunch, an afternoon session was held. It is customary for the General Convention not to hold sessions on Saturday afternoon.

THE HOUSE OF DEPUTIES

(*Continued from page* 883.)

The Rev. Dr. Groton of Pennsylvania, referring to Mr. Page's objection, declared that the House was in danger of smothering all good legislation under possible dangers. He doubted very much if there was any danger at all of Archbishops, but even if there was, that had nothing at all to do with the question before us. As one instance of the need of provinces, he cited the lack of uniformity in the matter of canonical examinations, which he thought could be remedied under the provincial system.

The Rev. Dr. Clark of Virginia favored the creation of provinces and declared that the lay deputy from Virginia did not in this instance represent the sentiments of the whole delegation from Virginia.

Mr. Hicks of Arkansas opposed the Canon. "Regardless of whether we get Archbishops or not," he said, "we are getting too progressive. We are disturbing too many things. We are changing everything."

A clerical deputy from Southern Virginia objected, on the ground that it put an intermediary between the diocese and the General Convention. Several technical questions were then asked and answered.

Mr. Stetson of New York favored the adoption of the Canon, if for no other reason, because the General Convention had already some years ago provided for the organization of provinces when it adopted the seventh article of the constitution, and he said, "It is now time to make the Canon."

After some further discussion covering the ground already covered a vote was taken by orders and resulted as follows:

	Aye	Nay	Div.
Clerical	66½	1¾	3
Lay	57¼	9¼	1

It is interesting to note here that for the first time the missionary districts exercised their newly-given right to vote, when the vote was called for by orders; each vote counting one-fourth.

The Canon creating provinces was thus carried by an overwhelming majority of both orders in the House of Deputies, but of course will not become effective until favorably acted upon by the House of Bishops.

Section II. was then considered, amended and adopted as follows: "II. For the purpose of the province, the synodical rights and privileges of the dioceses and missionary districts shall be determined by each province."

The hour for adjournment having arrived, further consideration of the Canon was postponed until Wednesday.

WEDNESDAY, OCTOBER 15th

There was very little accomplished on Wednesday in the way of legislation, owing to the fact that the entire afternoon was given up to a joint session of the two Houses on missions.

The usual early morning business of the House of Deputies was transacted, and reports were received from committees, among which was one from the committee on Prayer Book, in regards to a proposed change in the third collect for Good Friday, leaving out the words "all Jews, Turks, Infidels, and Heretics." This was put on the calendar for future consideration.

The consideration of the Canon on provinces was taken up for consideration and the third section, providing for the membership of the provincial synod, was adopted. The fourth section was amended and adopted. The fifth section, providing for the powers of the provincial synod, created another debate. As many amendments were being offered, and it was very evident that no conclusion could be reached before the mid-day adjournment, it was decided to send the Canon back to the committee on Canons to put this particular section in better shape, and report Thursday. The great trouble was a fear on the part of some that too much power might be given to the synods.

At 12 o'clock all business was suspended and the House was called to prayer for missions.

Immediately afterwards the Rev. Dr. Manning of New York, presented the report of the Joint Commission on Faith and Order,

Commission on Faith and Order

and made a most excellent statement of what had been done by the Commission, what it was doing, and what it hoped to do, giving a brief outline of the contents of the splendid report he was presenting for the Commission.

The House of Deputies passed a resolution to continue the Joint Commission, and another resolution authorizing the Commission to take such steps as are necessary to become a legally incorporated body, thereby enabling it to receive bequests and other donations of money. This has to be acted upon by the House of Bishops. The report is too long to publish here and a synopsis would hardly do it justice. A copy of it can be obtained by writing to the secretary of the Commission, Mr. Robert H. Gardiner, Gardiner, Maine.

The House adopted a resolution offered by the Rev. Dr. Grosvenor, in recognition of the splendid work being done by the American Bible Society.

The following resolution, offered by the Rev. Dr. Melish of Long Island, was unanimously adopted by the House of Deputies.

"*Resolved*, That we call upon the Archbishops, Bishops, and other bodies of the Holy Orthodox Eastern Church of Russia to make formal pronouncement that charges of so-called ritualistic murders are without foundation or justification in the teachings and practice of the religion of Israel. And remind them that in the early days of Christianity similar charges were made by ignorance and superstition against our own Most Holy Religion."

THURSDAY, OCTOBER 16th

The first matter of any importance to come before the House of Deputies Thursday morning was the report of the committee on

Committee on Representation

constitution, which recommended the appointing of a committee to consist of five presbyters and five laymen, to whom shall be referred the whole matter of representation in the House of Deputies, with instructions to report to the next General Convention. This was adopted and disposes of the matter of proportionate representation for this Convention.

Some little discussion arose over the proposition to change the date of the meeting of the General Convention from the first Wednesday in October, to the Wednesday after the first Sunday. The proposed change was adopted by this House.

Date of Meeting Changed

The House of Deputies concurred with the House of Bishops in appointing a Joint Commission to investigate the whole matter of missionary organization and administration, and report to the next General Convention.

This House selected, subject to the concurrence of the House of Bishops, St. Louis, Mo., as the place of meeting for the General Convention of 1916. The chairman of the committee on place of meeting, in presenting his report recommending St. Louis, stated that 1916 would mark the fiftieth anniversary of the election of Bishop Tuttle to the Episcopate. When he was elected, in 1866, he was only twenty-nine years old, so had to wait until the following year before he could be consecrated.

At St. Louis in 1916

The House adjourned at 11 o'clock to meet in joint session in the Cathedral.

Immediately after calling the House to order after lunch the president announced the order of the day, which was the consideration of the amendment to Article X. of the constitution, as proposed by the Rev. Dr. Manning of New York, whereby it will require a two-thirds majority of the two orders of the House of Deputies to make alterations in the Prayer Book, except to amend the table of lessons.

Dr. Manning on Article 10

In presenting this amendment to the consideration of the House Dr. Manning said:

"The purpose of this proposed amendment to our Constitution is, I think, entirely clear. If it be adopted, as I hope that it will be, it will then be impossible for any change to be made in the title page of our Prayer Book, or in the Prayer Book itself, until such a change is desired by at least two-thirds of the dioceses represented in this Convention. And we all of course realize that a majority of two-thirds of the dioceses voting by order means very much more than a mere numerical majority. There are however certain things that I wish to say as clearly as I can in regard to this measure and as to certain consequences which I feel will follow it if it be adopted.

"The first point that I want to make is this: It seems to me to be of the utmost consequence not only to our own life as a Church but to the cause of Christian unity, and for the sake of the fulfillment of what I believe to be our Divinely appointed task as the Church of the Reconciliation, that this Church shall never take any but the largest and most inclusive position which is consistent with Revealed Truth—and that we shall never allow ourselves to be narrowed to the limit of a sect. My objection to our present name is that it is too sectarian. It seems in my humble judgment not sufficiently to express the splendid Catholic comprehensiveness of this Church, its tolerance, yes, its much more than tolerance, its deliberate glad inclusion of views and apprehension of the common Truth, which are widely dissimilar.

"To me our present title does not seem to be big enough for the mighty tasks and opportunities to which we are now called. I wish we were ready to go as far as the Federation of Churches went in Chicago, and to omit the word Protestant from our title, as they omitted it from theirs, on the ground that it is a word suggestive of theological controversy, and which, though it expresses a certain aspect of our position, is not now suited to be emblazoned upon the very forefront of our banner.

"But I do not believe that we are yet ready to do this, and we can put up with our present name, and work loyally under it, so long as may prove necessary. The one thing that we cannot put up with, and ought none of us to be willing for one moment to encourage, is the sect spirit in the Church. Let us never allow ourselves even in the heat of controversy, on the one side or on the other, to talk or to feel as though we, who are brethren in the one household, might

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SECOND JOINT SESSION OF BOTH HOUSES

Able Speakers Discuss the Place Religion Ought to Have in Modern Education

A STRONG PLEA FOR THE EDUCATION OF THE WHOLE MAN

THE two Houses met in the Cathedral in joint session at 11 o'clock, Tuesday, October 14th, to consider the matter of religious education. Bishop Tuttle, having contracted a severe cold, asked Dr. Mann, the president of the House of Deputies, to preside over the joint session. The speakers were: The Rt. Rev. Thomas F. Gailor, D.D., "What Recognition is Given to Christianity in the Liberal Education of To-day?" The Rt. Rev. David H. Greer, D.D., "Does the Instruction in Our Sunday Schools and in Our Theological Seminaries Meet the Needs of the Church?" Mr. George Wharton Pepper, "What Contribution is the Episcopal Church Making to the Christian Education of the Coming Generation of American Men and Women?"

Bishop Gailor showed very clearly that it is the duty of the men and women of the present generation to prepare those of the coming generation, by teaching them now, as children, the things that will make for their happiness and welfare, and also those things that will bring sorrow and misery to them. That our obligation does not end with mental training, but that there must also be character building. This seems impossible in our public schools and colleges. "I am a champion of the public school," he said. "It would be a disaster if it were in any way interfered with in its work." But he pointed out that something must be done to provide that which was lacking in the training given by the public school. As far as these schools are concerned, any moral or religious influence exerted on the pupil must depend entirely on the personality of the teachers, and in many cases that influence is of the highest and best nature. But, unfortunately, to-day not every teacher comes from a home saturated with Christianity and spirituality. We cannot, however, blame the public schools for these conditions, in a land like ours, where there is such complete separation between Church and State. He then cited statistics to show exactly the conditions in different states towards religious training in the public schools, and showed that in most of the states it was impossible to do anything along this line.

Duty of Present Generation

Turning to the state colleges and universities, he showed that the same conditions exist. In one such university, where there are five thousand five hundred students, all religious instruction is prohibited by law, even to the extent of prohibiting chapel services.

From which it is very evident that the Church has a great opportunity lying before her.

Bishop Greer, the second speaker, did not confine himself strictly to the subject assigned to him, but dealt rather with the whole matter of the Church's responsibility to provide through her Sunday schools, and other educational institutions, that which the public schools and state colleges was failing to provide. He closed his address by urging all Church people to uphold and support in every way the educational institutions which the Church was providing.

Work of the Sunday Schools

The third speaker, Mr. George Wharton Pepper, showed very clearly that there could not possibly be a religious education and a secular education. There is only education, and these two elements must enter into it. This being so, if you neglect the religious part of the education, you make a mess of the whole matter. Education consists in drawing out of a man all that is noblest and best in him. And the very noblest and best thing is for a man to find God, and know that he has found Him. The speaker sees in present-day education the signs of the materialistic tendencies of the times, in that the abstract, the eternal, the spiritual, are omitted almost entirely. The great weakness of the education of to-day is its lack of religion. It is irreligious education, while the best in man is his religious self, which is not being developed or drawn out by present methods.

Two Elements in Education

This being so, the Church has a great responsibility before it. And the General Board of Religious Education is taking this responsibility seriously, and seeking to meet it properly. It feels that its work is to help the Church to show to this country a fully developed man. Its scope is larger than mere religious education; it is to deal with education in its largest sense. The Board's work, and aim, is not for, or at, systems but men, not literature, but leaders.

The whole session was full of interest and was attended by a large and appreciative audience.

If there be anything that can be called genius, it consists chiefly in ability to give that attention to a subject which keeps it steadily in the mind till we have surveyed it accurately.—*Reid.*

THE CHURCH IN THE ORIENT

Third Joint Session Devoted to Discussion of Work in China and Japan

CATHEDRAL CROWDED WITH ENTHUSIASTIC GATHERING

AT half past 2 o'clock Wednesday afternoon, the two Houses met in joint session as the Missionary Society of the Church, and heard reports from China and Japan. At each of these joint sessions it becomes more evident that there is a deep interest felt by the Church in her missionary work. Before the hour for the meeting the seats open to the public were nearly all filled, and before the meeting was adjourned there were many standing in all the aisles of the Cathedral. Shortly after the session began one of the Bishops offered a resolution that those standing be allowed to take the seats which were then unoccupied, and it was the general feeling of the Deputies that this should be done, but attention was called to the fact that this was not merely a mass meeting, but a business session of the Convention, and that only enough seats had been reserved to accommodate the members of the Convention, and if those at the time vacant were given to the public there would be no place for the deputies, who, detained for one cause or another, were late in getting to their seats; so the resolution was defeated. This may appear to be a rather trivial thing, but it serves to show that at last the General Convention is beginning to take seriously the discussion of its missionary work.

This meeting was presided over by Mr. Hamilton Wright Mabie, and the speakers were the Rt. Rev. Frederic R. Graves, D.D., Bishop of Shanghai, China, and the Rt. Rev. John McKim, D.D., Bishop of Tokyo, Japan.

Before the addresses were made Mr. George Gordon King, the treasurer of the Board of Missions, read the names of the dioceses and missionary districts that had paid their apportionment in full this year.

In opening the meeting Mr. Mabie said although he was not one of the appointed speakers, he wanted to say a word about "The Missionary as a Statesman." No one, he said, can keep his mind in this Cathedral. On all sides are evidences of a vast unfinished plan. And as we think of the missionary work of the Church, these things are prophetic, for no one can think intelligently about China or Japan unless he thinks in terms of the future. In dealing with China and Japan we are standing on the threshold of two great nations that are just rising into power. It is the future of these nations that we are to deal with, and what our relations with them to-morrow will be depends on what we do for them to-day.

The Bishop of Shanghai was introduced. He spoke on "The Emergency in China and What the Church is Doing to Meet it."

The Situation in China

The Bishop said that there is an emergency in China was nothing new, but that the emergency is so great, and meant so much for the world, that it is impossible in a few words to begin to tell how great it really is. There has been in China a complete uprooting of all intellectual, moral, and governmental ideas, and everything is in a state of change. This necessarily creates a great problem for the missionary.

All over the country there is found a decadence of religious ideas. Hold on the old religions has been loosened, and something must be put in their place. If one looked on the problems of the whole of China, and began to plan for the bettering of what is found, instead of stimulating the problem has the tendency to paralyze, because it is so stupendous. It is impossible for the Church to endeavor to meet the needs and problems of the whole of China. It must for the present confine itself to the territory already occupied, and develop it fully.

He showed very clearly that the Church was doing a splendid work in China. And he called attention to the fact that in connection with China the great emergency does not exist so much in China as in the United States. The work in China is not a weak, struggling affair, but a big work, well organized. But in order that results may be had there must be liberal gifts of money, especially for schools and hospitals, and there must be more men, a great many more men.

Bishop Roots of Hankow, China, told of the wonderful work being done in Boone University at Wuchang. He said the great need was for more teachers and these, he said, must be of the very best type, not men who are all round educated men, but professionally trained and qualified teachers.

Bishop McKim told of "Japan in the Era of Great Righteousness." It is always interesting to hear about Japan. There are always romantic ideas connected with the Sunrise Kingdom, but it becomes vastly more interesting when one hears from such men as

Work in the Sunrise Kingdom

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THE WORK ON TWO CONTINENTS

Missionary Endeavor in Brazil, Mexico and Alaska Vividly Portrayed

FOURTH JOINT SESSION IS LARGELY ATTENDED

THE joint session Thursday morning was presided over by Mr. Francis Lynde Stetson of New York. The general subject was "The Church's Work on Two Continents."

Immediately after the meeting was called to order the Bishop of Connecticut again raised the question of allowing the public to take the vacant seats among the deputies, but again, after some discussion, it was decided not to permit it. Besides indicating the fact that the Convention considers these joint sessions as real parts of its business, it shows the great interest that is being taken in the meetings by the general public. At every meeting the Cathedral is filled to its fullest capacity. Unfortunately, it is very difficult to hear distinctly in the back part of the Cathedral. Consequently much of what is said is lost to many present.

The Rt. Rev. Lucien L. Kinsolving, D.D., Bishop of Southern Brazil, spoke on "The Church Under the Southern Cross." Of course what he said was eloquently said. Everything he says is said with force and eloquence. In his interesting way he told, as fully as fifteen minutes would allow him to tell, of the work in Southern Brazil. He said that many people did not realize how big the republic of Brazil is; that it is in geographical extent the biggest republic in the world. He told of sending some Prayer Books up the Amazon a little trip of 5,500 miles. He said the language was Portuguese, not Spanish, as many supposed, and that the government was a stable one, and not like that of Mexico. He told of the fine work being done by the faithful band of missionaries, and declared that he needed money for school work, and to build a Cathedral church in Rio de Janeiro. But above all he wants men of the best and highest type. He does not want a great number of men, only one, two, or may be three, but they must be leaders.

Under the Southern Cross

In the course of his address the Bishop told of a little incident in his life in Brazil which both amused the hearers, and gave point to a demand he made. He told of being out with a party who found an old ostrich with several young ones. The Bishop succeeded in catching two of the young ones, which he took home with him. They proved to be the hungriest bipeds he had ever seen. They ate everything in sight. He was trying to decide what to name these two young things when he thought of the two hungriest looking men he ever saw, so he named one Arthur Lloyd and the other John Wood. And the Bishop added these two men have a deep hunger for men to send into the mission field.

In response to a request for some information as to the Church's attitude towards the Roman Church in South America, the Rev. Dr. Cabell Brown of the Brazil mission replied. He said we are accustomed to think of Brazil as an intensely active Roman country, which is not the case. It is only nominally Roman Catholic. He might give concrete examples of the intense ignorance and superstition of the people, but did not want to put himself in the position of appearing to criticise another Christian Church. It is enough to say that the sheep look up, but are not fed. He said they did not preach against the Roman Church in Brazil. They did not do negative but positive preaching there. It was faith in Jesus Christ, as this Church has received the same. What induces Dr. Brown to work in Brazil is not antagonism to the Roman Church but our Lord's words, that He came into this world that men might have life, and that they might have it more abundantly.

Bishop Aves of Mexico, the second regular speaker, told "What the Church can do for Mexico." Rather, he briefly outlined some of the many things that are opportunities for her to grasp there. Mentioning the sad state of affairs that obtain in Mexico to-day, he said these social and political upheavals reveal to us that there is something radically and fundamentally wrong; something that makes for national decay, and this must be remedied. There are probably many conditions that the Church may not or cannot deal with, but there are others with which she can and ought to deal. For an intelligent answer to the questions that confront us in regard to Mexico we must understand the causes which gave rise to the present conditions.

The Church in Mexico

Mexico has an area equal to that section of the United States east of the Mississippi river. Of this two-fifths is unfit for cultivation. In the other three-fifths there are 16,000,000 people, of whom 11,000,000 are destitute. Of these again 7,000,000 are peons, representing those who were enslaved in the early days of the conquest, who, though constitutionally free, have never been liberated from their thraldom. These are not only destitute of property, but also of the very rudiments of education. The standard wage of these peons is twelve and a half cents of our money a day from sun-up to sundown. They are a shiftless lot, living in mud huts, with dirt floors, on which they cook, eat and sleep. You ask why they do not show thrift? How can they be thrifty on starvation wages? How can they be ambitious without any hope? Because of their poverty they have frequent epidemics of smallpox, scarlet and typhus fevers. They know nothing about physicians. What these people need are hospitals and schools. As for the religion of the people; they have none. Both upper and lower classes (there is no middle class) have been alienated from the Church of Rome, the upper class because of political reasons, the lower class by its poverty. The greater part of the peons have never been married because they connot pay for it. Consequently they live as married without the Church's blessing. Surely this Church has an opportunity in Mexico.

Mr. Stetson, the chairman of the meeting, said Bishop Rowe would tell us how we were to justify the expenditure of $49,000 on 65,000 people, of whom not more than 30,000 were white. It will be a hard task, but Bishop Rowe can tell how it can be justified because he has justified the expenditure.

In opening his address, Bishop Rowe, referring to Archdeacon Stuck's ascent of Mount McKinley, said that the Episcopal Church had located the highest peak in Alaska and had staked it with Old Glory and the Cross of our Lord Jesus Christ. He said this had a wonderfully beneficial effect on the Church's work in Alaska because it is now impossible for the men there to think of the missionary as a weakling. The Bishop then, in the short time given him, told of the work that was being done in the cold regions, especially of the work among the Indians, and that among the Eskimos two hundred miles north of the Arctic circle at Point Hope, where the Rev. A. R. Hoare is the lone white man. He is a man who can, and does, do all kinds of work. Alaska needs more men like Mr. Hoare. It needs one to go and help him, but it must be a man who can build houses, drive dogs, sing, in fact do everything. Bishop Rowe is looking for such a man.

Bishop Rowe on Alaska

TRAVEL PICTURES

(*Continued from page* 881.)

the tempest raged so violently that crossing over was plainly impossible. So we stayed snugly in the *Heerenlogement Prins van Oranien,* where the only other guests were an English family. Very friendly, too, we found them; and the children soon discovered a limitless reserve of tales of all sorts, perched two deep on my knees. The storm held on; so Sebastian and I went eastward to Leeurwarden and thence to Arnheim. But our good Shropshire friends made us promise to visit them when next we were in England; and a chance acquaintance ripened into a genuine friendship. The children are growing up, according to the law of Nature; here is Cicely herself to witness it, stately against the garden wall in all the sweet dignity of seventeen, fresh from her *pensionnat* in France, but still child-like in grace, and innocence, and simplicity.

"It's a fine day; let us go and kill something." The old French summary of British sport has still a certain sting of truth, despite Bernard Shaw's vegetarianism, and Societies for the Prevention of Cruelty to Animals. I read a cannibal's defence of cannibalism the other day, in that wonderfully illuminating book, *Thinking Black:* "What a foolish waste of good meat war is, if you kill your enemy and do not make use of him afterward! We are economical, and war is profitable to us." Sometimes, however, no matter how bloodthirsty the sportsmen, the chase is happily fruitless; as I proved with the Border otter-hounds. We motored, early Monday morning, to a tiny hamlet where a stone bridge arched over the infant Severn, and found half the county assembled, the Archdeacon in his gaiters and the master in blue with bright red stockings, being the most conspicuous figures. Cars, traps, wagonnettes, governess-carts, farmers' heavy wagons, every imaginable vehicle, choked the road, and there was a tremendous hurly-burly until the hounds were unleashed. Then, as they gave tongue and splashed out into the stream, everyone (except the Archdeacon) fled away after them along the bank, helter-skelter. What a rush! Across stiles, through hedges, over gates, jumping ditches, climbing dykes, twisting ankles, stumbling, leaping, slipping, sliding, in desperate haste—all to no purpose, for the warning horn sends us back in the other direction. Short-skirted elderly women with huge staves vied with bloomered *Backfisch* in speed. All day the chase continued, except for an hour's pause at luncheon-time, when the master's language matched his stockings in violent color; but of the otter not a trace appeared! Great sport, what?

I must admit that, long before the chase had been abandoned, I turned aside on pilgrimage to the Archdeacon's little church, low, barrel-roofed, cleanly, poor. I learned, too late, that only a mile further on is one of the few wattle churches remaining.

How much better is ecclesiology than otter-hunting! But it is not so good for the complexion. PRESBYTER IGNOTUS

The Week With The Woman's Auxiliary

Some Important Decisions Were Arrived at in Monday Morning's Meeting

Business of the Organization Is Mingled With Much Sociability

The results of the Monday morning meeting, as voted on, were:

1. **The name of the United Offering will remain unchanged.**
2. **The buildings heretofore provided for by the United Offering will, after 1916, be left to the discretion of the Board, in consultation with Miss Emery.**
3. **The Little Helpers will remain a part of the Junior Auxiliary.**
4. **The question of departmental organization will be left to the various departments, in consultation with their Bishops.**

MONDAY, OCTOBER 13th

A very spirited business meeting is on to-day. Miss Emery began it with a most gracious speech of appreciation of the gift made her. Beautifully did she express the hope that, through it, she might be enabled to do more in God's work than ever before.

Miss Emery Returns Thanks

Miss Bull presented the greeting of the Japanese Auxiliary meeting. It was about a yard long and written in the native characters. Miss Bull read the translation which was a cordial message from our Japanese sisters. Miss Bull is the president of the Japanese branch, and she said that next year they would have their Triennial, and she had come over here to learn how to do it.

A Yard-Long Message

Miss Delafield is an able presiding officer. Her mind grasps instantly every situation and she wields the gavel with business grace. The gavel was presented to the W. A. recently. Never before have we owned a gavel. Mrs. Stevens of Detroit had the happy thought to present it, and it is an unusually beautiful one. It is made of the wood from old St. John's Church, Detroit. Its sides are carved with the emblem of St. John, the eagle with open book and pen, another side having the monogram of St. John's, the Cross, the Star, and a silver plate engraved "Presented to the W. A. of the Board of Missions for the Michigan branch by Anne E. Shipman Stevens, St. Michael's Church, New York, October 8, 1913." Mrs. Stevens will be remembered as our gracious presiding officer in Cincinnati.

The Gavel and Its Donor

Miss French of Iowa (Octave Thanet) made a laugh by addressing the women under the balcony as "poor exiles." She spoke eloquently in favor of the Iowa Plan—that of allowing a missionary to choose between money and boxes—but it was not adopted.

Iowa Plan Not Adopted

A pleasant surprise followed in an announcement that fifty New York hostesses were waiting to entertain us at the Hotel Marseilles. The three hundred and fifty-five delegates, and others, enjoyed greatly their hospitality. At each table was waiting a hostess, and the different dioceses were well mingled. The tables were adorned with Chrysanthemums and autumn leaves. My own hostess was Mrs. George Gordon King, wife of the treasurer of the Board of Missions. These gracious women passed among us almost lovingly, looking to our pleasure and comfort so kindly. Mrs. Mann moved a rising vote of thanks, which very inadequately expressed our appreciation.

Entertained by New York Ladies

The afternoon session began with a discussion of the U. O. meeting, and of a way to provide for the seating of whomever might bring the offering. It was found that despite the cards of admission, many women bearing their diocesan offerings, were unable to find seats in the Cathedral last Thursday. It was decided that, besides the five delegates, seats be assured the custodians of all diocesan offerings.

Seats for Fund Custodians

Much merriment was caused by a delegate, who moved that we make an effort hereafter to have one of the four deputies from each diocese a woman. One woman said, "If we don't lay that resolution on the table, the General Convention will lay us under the table."

Much time is consumed in votes of thanks. Just at this moment Miss Delafield is asking us not to thank the New York women any more. "We don't want to be thanked," she said. "We are doing all we can to make the meeting a success, and your enjoyment is our reward."

Many Votes of Thanks

There is a newspaper reporter here now trying to sketch some of the women. Trying to sketch a woman, when she is talking at a meeting, needs a skilled pencil; however, they may prove to be speaking likenesses.

Miss Knight of Milwaukee is earnestly working to do something by which the boys of the Church may be trained in missionary work. There is a disinclination to organize other societies, but it is suggested that boys may, and do, belong to the Juniors.

Work for the Boys

A message of sympathy was sent to Mrs. Lawver of California, a prominent Auxiliary worker, now ill.

Mrs. Joyner of Glen Alpin, in the mountain region of North Carolina, is here with her husband, who is a deputy. She told a few of us of a great loss they had met in the death of their horse; her husband now makes his long miles of visiting on foot.

The most complete and ingenious exhibit the Little Helpers have ever made, is shown by the dioceses of Long Island and Western New York. Those of us who have lived in dioceses where the Babies' Branch has been a secondary, or even a thirdary consideration, are amazed at the patient thought manifested in this exhibit. Facsimiles of work done by the Little Helpers, making the most delightful doll-houses imaginable, impress one as nothing else could. Here, in a little card-board church, representing St. Stephen's, Fort Yukon, Alaska, stands Bishop Rowe in miniature, his vestments all complete, baptizing an Indian baby. Even the landscape, wintry with cotton batting, and with sledges and china dogs, is provided. The kindergarten of Porto Rico and that of Akita— accent on the first syllable— were represented by dolls. These were done by Long Island, while Western New York added a beautiful garden to the Akita kindergarten.

Exhibits of Little Helpers

The real business of the Convention is charmingly mingled with sociability. A conference of the Little Helpers was held at the home of Mrs. Ira S. Wile at which, with Miss Hart to lead, women grew very confidential over a cup of tea. Interest in this great rudimentary work of the Auxiliary is growing fast; it is in such splendid hands. Last year these babies of our dropped into their little boxes nearly $6,000. Mrs. Harris of Cuba was present at this meeting at Mrs. Wile's. She has an organization of eighty-six children of all denominations.

TUESDAY, OCTOBER 14th

Last evening was set apart for a series of six drawing-room meetings for the Auxiliary. Invitations for these were sent out a month ago. At each of these, two Bishops and a layman made addresses. Your correspondent was at the home of Mrs. Seth Low, where Bishop Rowe, Bishop Tucker of Kyoto, and Dr. J. H. Dillard of Louisiana, made short addresses, each perfect and inspiring.

Drawing-Room Meetings

Bishop Rowe, as always, moved our hearts. Bishop Tucker, as one of our younger Bishops, inspired much interest. His concise talk on conditions in Japan was illuminating. The parents of Bishop Tucker were present, and received many warm congratulations on the promising life-work of their son. Bishop Tucker is one of nine brothers who promise to be of the same value to the world, as that other noted family, the Burlesons.

The Hon. Seth Low pleasantly introduced each speaker. Mrs. Low greeted her guests personally, giving to each the comfortable feeling of a specially invited guest. Bishop Lloyd and Mrs. Lloyd were among the guests. This morning there is much enthusiasm among the ladies at the hotel. They feel that these drawing-room meetings have been the most charming and satisfactory of many functions.

There are a number of Deaconesses here. Not only their plain, but pretty habit of severe black with touches of white, distinguishes them, but their smiling faces. The Church owes much to these dear sisters of ours. In some hearts, there lingers a prejudice against any sisterhood, looking upon it as "Romish," but whether "Romish" or whether our own, the consecrated lives of Sister and Deaconess are sending light into the dark places. Deaconess Goodwin is one of the best known of these workers. Her work among college girls has been carried on for several years.

The Deaconesses

A visitor who is much interested in this great display at St. Michael's parish house, is Miss Suthon who has been director of the Church Training School for Bible Women in Kyoto, Japan.

At present there is a conference going on concerning the

methods of unifying the Juniors and the Woman's Auxiliary. Three minute talks are being made. Miss King of Los Angeles said that their Juniors were given a share in the preparation of boxes, and worked in harmony with the women. Miss Farrar of Bethlehem narrated their plan of holding the interest of the older Juniors through a needlework guild, which prepares Altar linen for mission churches.

The Juniors and the W. A.

Miss Gurney of England told of their society of young girls, called King's Messengers, who, at the age of twenty-one, became King's Workers. They did a varied work, some making maps and diagrams, others embroidering, and others making books for the blind. Mrs. Potter of Washington said that there was not the union between the Junior and Senior branches which she desired, and she had come to this meeting to learn. Mrs. Lowell of Massachusetts. Miss Knight of Milwaukee, and many others, gave information, which, in its general tone, augurs a more united work henceforth for the Church's daughters.

Some of the more thinly settled dioceses are discussing the holding of Institutes. Montana has had a successful one at the time of the annual meeting and it is settled that a carefully arranged Auxiliary Institute held at this time is very helpful. These daily conferences are quite wonderful; women speak so easily, so well and quickly, and with a time limit of three minutes, a great interchange of information is possible. They may be said to be the most important feature of the whole meeting.

The Auxiliary Institutes

Deaconess Carlsen—whom in an earlier letter I called "Clarkson," spoke this morning about the Gaylord Hart Mitchell Kindergarten at Akita, Japan. She told of the insidious way by which the Church is brought into Japanese families through these children, who learn so soon to love the Kindergarten with its loving Christian teachers.

A Japanese Kindergarten

Archdeacon Russell of St. Paul's School, Lawrenceville, Va., made a splendid appeal for help. He says there is no Negro problem wherever the influence of his school is felt, but that hundreds of boys and girls were yearly turned away for lack of adequate room.

WEDNESDAY, OCTOBER 15th

If a woman totally ignorant of the Church's work, were set down in St. Michael's parish house, with one day's intelligent observation she would have mastered what may be called our leading industries.

The Church Periodical Club is, perhaps, the best attended exhibit here. At all times there are women about it, disposing of its literature and eagerly pressing it upon willing listeners. The most striking, and a very ingenious, part of this exhibit is a large map in black and white. From a point in the center—New York—stream red lines, reaching to all the lands which the C. P. C., through its many agencies, has helped by the mighty streams of literature which it disseminates yearly. To all the islands of the South Seas, to all the towns of Japan, to China, to fourteen towns in Africa, to Persia, to Arabia, and to many other points, go these fine red lines, producing the effect of a searchlight. And it is a searchlight. The enthusiastic head of this great society in New York is Mrs. Josiah Lewis Chapin. Mrs. Chapin does not participate now in much active work, but keeps her finger on its pulse, as it were. During these weeks she is dispensing generous hospitality, receiving interested persons at luncheon each day and of evenings. Mrs. W. McFarland also invites members of the C. P. C. to a daily social conference at 4:30 o'clock "over the teacups." This club is very diligent; on its list of happenings is a play, the Corporate Communion of the C. P. C., conference of librarians, a public meeting with five splendid speakers, a stereopticon lecture, and a regular monthly meeting. The C. P. C. is one of the societies achieving the most direct results. Its machinery is not complicated, and it should be represented in every parish. Information may be had at the Church Missions House, New York City. The founder of this society was Mary Ann Drake Fargo, January 10, 1888.

Church Periodical Club

Two societies represented here are quietly distributing literature; the Daughters of the King, a purely spiritual organization, and the Church League of the Baptized. This latter should be better known; its purpose appealing strongly to women. It is simply a payment of ten cents each year by every baptized member, the money to go to the pensioning of the clergy. Information may be had of Miss Louise Winthrop Koues, Elizabeth, N. J.

Two Other Societies

The Church Press, the Churchman, the Spirit of Missions, Church and Mission literature are represented, besides The Living Church.

Some attractive young women were lamenting to-day because they had sold nothing; the women will buy before they go home, but they are too busy now. No. 297 Calle Magdalena, Manila, has beautiful embroidery on sale, some of it done by pupils of Miss Sibley. The Indian lace exhibit represents the wonderful work of the schools of Southern California; Birch Coulee, Minnesota; Onondaga, N. Y., and Oneida, Wisconsin. These belong to the Sybil Carter Lace Association, and five engraved diplomas, in Spanish, French, and English show their superior and gold-medal excellency.

Other Interesting Exhibits

Hospitality is at fever height now. A Virginia woman sadly said to-day, "I declare I don't know what to do—I am not accustomed to eating so much, but it seems inhospitable not to." And so breakfasts, luncheons, teas, and dinners are many. Complimentary affairs to leaders, visitors, founders, presidents, and committees. Teas are as plentiful as autumn leaves. There is tea here at St. Michael's every afternoon, served by the women of the parish. There is tea up at the big red and white tent by the Cathedral, served by the women of different New York parishes. To-day there is tea at the National Academy of Design, served by the women of St. George's. Everywhere somebody is trying to offer material pleasure to somebody else, and afternoon tea provides a pleasant way to do it.

Many Social Affairs

The chief conference to-day was of a very uplifting character. Boxes, and other material things, had been put aside, and Auxiliary women spoke on the "Gift of Life," "Intercession," "Answer to Prayer." Very silent and attentive sat the audience, nearly every woman taking notes, for in this entire meeting much thought was given to the women at home. They are going to be greatly inspired by even the second-hand inspiration they will get from these painstaking representatives.

An Uplifting Conference

After noonday prayers to-day Miss Packer of Brazil told of her work along many lines of usefulness. Like an east wind, followed her the Rev. Henry D. Phillips of La Grange, Georgia, who is ever talking of the cotton-mill operatives. His clear voice, and great feeling, have interested his hearers greatly. He has told them of the Training School in La Grange, in which the best talent has been secured, women from the leading colleges, the best hospitals and these he said, go "like angels" among these poor people. The pupils of this school are given a knowledge of the Bible, of Missions, and a knowledge of how to conduct a Sunday school. To this is added the various branches of domestic science. The first graduating class will be sent far and wide, each to be a center of helpfulness. Rev. Mr. Phillips forcefully appealed for the interest of the assembled women. To many of them this work is new, and there is a growing conviction that these uncared-for white people of our country must have more attention. Bishop Nelson of Atlanta, is the president of the La Grange Settlement. Miss Packer offered for sale a beautiful gold snuff-box, an heirloom presented by a devoted Churchwoman.

Work in Different Fields

THURSDAY, OCTOBER 18th

It is no new thing for the Juniors to have an attractive display. At Cincinnati and Boston their rooms were always well filled. One could spend hours in the Junior room at St. Michael's. Much needlework is displayed, practical things made by them, but the scrap-books are the cream of the work. The scrap-books displayed by Indianapolis three years ago were eagerly studied, as the first to be shown. The books shown here are fine. Especially beautiful, and looking like an edition de luxe, are the *Church in California* made by the Juniors of St. Bartholomew, Chicago; the book made by St. Anne's guild of the Church of Our Saviour, Cincinnati, and the one on Alaska, by the Juniors of Evanston, Ill. A good idea is embodied in a *Three Years' Record Book*, in which, in concise form, the Juniors of the Church of the Redeemer have preserved their record. This is an idea to be imitated. There are games of missions on the model of the authors' game, and a Junior play called "Princess Merryheart and the Light Fairies," by Mrs. G. S. Burrows of Western New York. The Junior leaders are very busy, constantly conferring; our hope is that they will not make their branch so attractive that the Juniors will not want to come into the W. A. at the proper time.

The Junior's Exhibit

The most artistic display of all is that of the G. F. S. It has a room, the walls of which are covered with ten beautiful, large panels of soft gray, with black and white symbols and lettering. These panels show the scope of the society very plainly, mingling with the information the most beautiful symbolism, the tree with its branches, the chain binding the countries together. Fine photographs are placed on the panels, and it is all very appealing. These panels illustrate Holiday House, Candidates, Commendation, Literature, Missions and Membership. The G. F. S. was begun in Lowell, Mass., in 1877. Its American membership is 41,737. The work is very protective and interchangeable. It now has a firm foothold in twenty-one dioceses. At a late service there were addresses by Bishop Brent and others on the work of the G. F. S.

G. F. S. Has Artistic Display

A display of very fine Italian handwork, for which orders are taken, is that of the American Waldensian Society, which is devoted to missions in Italy. Our Church is represented in its work, Bishop Greer being on the committee.

The secular papers are treating the Convention well; one of

them even boasts of giving our news precedence over baseball. Yesterday a woman read out in the hotel parlor, "Just think—they have discovered a new island away up the Arctic circle." "Indeed," was the enthusiastic reply, "we must see about starting an Auxiliary there at once."

A New Discovery

A copy of a Junior Catechism has just been left on my desk. It has been prepared by the diocese of Milwaukee, is short and admirable, and may be obtained of Miss Mary Knight of Milwaukee.

Mrs. Barrow of Little Rock is earnestly pressing the needs of the Helen Dunlap Memorial Industrial School near Winslow, Ark. "Why," she asks, "is so much given to the other mountaineers and so little to our school?" It was told her that Arkansas had risen to the dignity of a diocese, while the others were missionary jurisdictions.

The Helen Dunlap School is in the Ozarks with fine location, but its needs are pitiable. The thought forces itself upon one, when listening to all these crying appeals for aid to develop what is already well started, "Why not stop spreading long enough to get all our good beginnings in efficient working condition?"

Of the $20,000 set apart at the last Triennial for buildings, $5,000 has been given to complete the George C. Thomas Memorial at St. Augustine's School, Raleigh, N. C., and $15,000 has been given to the Josephine Hooker Memorial School near the city of Mexico. Deaconess Affleck of the City of Mexico has just told of this school, begun as an orphanage, and for years kept us almost providentially. Miss Driggs, the late principal, felt very often that she did not know whence the sustenance for a future day was coming. This gift of the U. O. will increase the usefulness of the school greatly. A great need now is a hospital or dispensary for poor Mexicans, who are not admitted to the hospitals of the city. Nowhere are conditions less sanitary. No anxiety as to the political situation is felt, Americans being protected. During the recent troublous period, our teachers were provided ample protection.

How $20,000 Was Spent

Miss Deloria, the daughter of a native Indian priest, is a student at Columbia College. She will speak on her work in South Dakota.

The conference on the "Place of the Auxiliary in the Parish" was well attended. Speakers followed each other quickly, the tenor of the talks showing the growing strength of this society and its value as an assistant in all parochial work.

FRIDAY, OCTOBER 17th

The reception on Wednesday to the Auxiliary, by the Bishop of Newark, assisted by the Auxiliary of his diocese, has been one of the pleasurable events of the week. It was held at the Hotel Mac Alpin. The long distances, and the many classes and conferences separate the women, and consequently the mingling at this reception was, to many women, a realization of their hopes of seeing friends from other places. One of the hostesses told the writer, that the Bishop's reason for holding the reception in the hotel was, that he did not want to expose the New Jersey landscape to the criticism of the Auxiliary. Perhaps this was confidential, but we are sure, that the Auxiliary would have enjoyed the landscape, especially on the return trip after having tasted the sweetness of New Jersey hospitality.

Bishop of Newark Entertains

"Everywhere," the missionary exposition in the Cathedral close, fine as it is, does not show to advantage on account of the small space. It is on the plan of the "World in Boston," and the "World in Chicago." The various lands are closely represented in booths, and at intervals a megaphone announces a demonstration at a certain booth. Then everybody picks up her camp-chair and sits down in front of it. A demonstration of the Philippine's was on, in which four young women, one representing an American nurse, and the others Filipinos, conversed about the work. In a few minutes, they said more convincing things than could be found in much reading.

"Everywhere" is Entertaining

Everything is interesting, much ingenuity, such as the model of Christ School, Arden, N. C. This was made by the Mountain boys, under the direction of the head carpenter, and reproduces perfectly the entire plant. Mrs. Wetmore, long a faithful teacher in Christ School, feels very proud of this little model.

The Mexican booth has a row of artistic figurines in clay showing the various occupations, the charcoal seller, the maker of tortillas, and others. The wish of the Educational Secretary, the Rev. Arthur Gray, regarding "Everywhere," is that it be used by parishes over the land. He says it may be undertaken by a single organization, by the parish as a whole, or by a group of neighboring parishes.

It requires a number of demonstrations, ten or fifteen minutes long, to illustrate it. Of course, these stewards, as they are called, must be local workers.

Accessories may be borrowed free, except for transportation charges, to illustrate missions in China, Japan, Africa, Philippine Islands, Hawaii, Alaska, Latin America, and among Southern mountaineers. Of these, the first four and Alaska, are the most complete exhibits. The text for demonstrations and suggestions for the training of stewards, will be sent on application.

Scenery consisting of 32 ft. of background (16 ft. for the back and 8 ft. for each of the wings), and a small typical building, all the scenery 10 ft. high, and weighing, when packed about 500 lbs., may be used for two days for $15, and transportation charges. This scenery belongs to the Missionary Education Movement, but may be rented directly through the Library of the Church Missions House.

The women of the Church, whose daughters are hoping to go into missionary life, would be glad to send them to the beautiful Deaconess' School—St. Faith's, on the Cathedral grounds. Splendidly built of stone, open to the light and air on all sides, and with bare, rugless floors, and without draperies, it is the embodiment of everything new in sanitation and beauty. The life of a young woman here, with the many trained lecturers, and with these soft-voiced pleasant deaconesses, would be a happy one. Flowers were in every room, and in the corners of nearly every one were life-size statues of Saints. The library, a restful room in green, is filled with books bequeathed by the late Dr. Huntington, who founded St. Faith's. A large portrait of him, on a pedestal, is in one corner, and the fine carved mantel-tablet is to his memory.

St. Faith's School

The books are very tempting; they are carefully classified. On a standard was opened an old Prayer Book of the Church of Ireland, date, 1650.

The Church Temperance Society display in the old Synod House, is nothing short of wonderful. It has very large wall-space covered with placards of forcefully-put statistics from many lands. One always thinks of France as the land of wine-bibbers—yet here is a card put out by the French government, asserting that all forms of alcohol are poison, and urging on all workingmen the necessity of abstinence. The facts concerning the children of drinking and of abstaining parents are saddening. It is a great exhibit. Miss Graham, the secretary of the C. T. S., is the present editor of *Temperance*, an excellent monthly paper.

Church Temperance Society

On the lower floor of this same building, is the display of the Social Service Commission, one of the newer interests in our Church. Men and women are there constantly, taking notes.

Social Service Commission

A group of women passing The Living Church desk are laughing over something said by Bishop Kinsolving of Brazil. He came into possession of two ostriches, and "they were the hungriest ostriches I ever saw," he said, "and so I named one of them Bishop Lloyd and the other John Wood."

We think Miss Emery is just as hungry as anybody, and yet we have not been asked for money. None of the usual appeals from the platform have been made, and there is one melancholy woman here who has been entrusted with ten dollars from her diocese and don't know to whom to give it.

Every day something new is to be seen. Just now a large autograph quilt has been put up. Autographs are being taken at ten cents. Some of these squares are interesting. One came from Australia, and from England is one, bearing an outlined fac-simile of the first steam-engine, antedating Stevenson's. It bears the name of the inventor, Trevithick. The proceeds of these autographs will go to the C. P. C.

Miss Smiley's long-established society for the Home Study of Holy Scripture has its literature here. The library of this society contains over 3,000 volumes. The address is 1316 N street, Washington, District of Columbia.

Society for Home Study

The morning conference, while very interesting, was eminently practical. It was a discussion of how to get the best result from Auxiliary meetings. The necessity of tact is very obvious; not to invite a speaker, and then fill the meeting with dull reports; not to blame the rector if he has another engagement on Auxiliary day, and just now Miss Gurney is advising that there be few speakers. "No human mind," she says, "can fill itself with China and then jump to Madagascar."

How to Get Best Results

The problem of mingling "young women of forty-five or fifty years with old women," is being touched upon and this hour-long conference will enrich many a delegate, especially from the weaker parishes.

The missionary speakers of the day are Mrs. Ely of Shanghai, and Mrs. Webb of Northern Texas. The Auxiliary, owing to its study of China last year, comprehended and enjoyed Mrs. Ely's talk. Of conditions in Northern Texas the women learned eagerly, and sympathetically, many of us having a culprit-like consciousness that we do not know enough about our own beloved land.

Speakers of the Day

SATURDAY, OCTOBER 18th

The mass meeting at Carnegie Hall last night, from a scenic point of view, was wonderfully brilliant. The stage and balconies were draped with flags of many nations, and they were used abundantly, and draped very effectively. The flags of 50 so-called "heathen" nations, in which our missions are placed, are very beau-

Carnegie Hall Meeting

tiful, and with our own loved banner dominating, the effect was just what was needed; religion and patriotism blended.

In some way, our Offering, of which we were so proud, at the opening of the meeting, begins to look less enormous. For every single one of these missionaries, who have come over seas and continents, to be here, makes a heart-touching plea for help. They don't have to be eloquent, in the ordinary sense of the word. They have only to open their lips and tell their story.

Bishop Brent last night gave an impassioned description of his "children," the Igorrotes and Moros. He was able to announce a gift of $100,000 from one individual. The singing by the three hundred choristers in the Hallelujah chorus, with the great organ and brass instruments, was magnificent.

Bishop Brent's Big Gift

But, as I say, what is $307,000, with all these thousand avenues of possible good open to us?

Just now, at the Information desk, where amiable women have to answer the same question many times daily, a huge box of Chrysanthemums was being opened. With it came a note, "These were sent because you were so kind to me." No card was with the gift. "Octave Thanet," the charming author, was here last week, and sent an autograph copy of one of her books to the Information bureau, in acknowledgment of the courtesy of these ladies. A deaconess, who saw the flowers come in, said, "If the women at all the desks in this room received their deserts, there would be no room for anything but flowers."

The bulletin board here is an interesting study. On it are the announcements for the day, and tacked around its frame are all sorts of notices: invitations to tea, and to visit exhibits, missions, schools, and social settlements. There is something to be done every hour, and if one goes at it in a systematic way, she may be entertained and instructed from the "rising of the sun unto the going down thereof."

With the keen perception of women, some of these departments are already considering how conditions may be improved for the meeting in St. Louis in 1916. The registering bureau has conceived several ideas, by which this important work may be simplified, for the managing of the great body of women is a very complex thing. Plans clash, changes are to be made, disappointed women are to be smoothed down, and a thousand little matters to be scrupulously well done, for it is the aim of these New York women to have every woman go home pleased and happy.

Preparing for 1916

A Junior from the South just went up to a woman who had done her some small favor and invited her to visit her. "We have a big house," she said, "and I would love to have you." This is just like these sweet, Southern sisters of ours. When I said this to a woman, she said, "living on beaten biscuit is enough to make any woman sweet."

The Quiet Hour with Bishop Lloyd, this morning, was memorable. He spoke of reverence in all things pertaining to God's work. Of reverence to the body as the temple of the Soul, of reverence in God's worship, of reverential handling of whatever is used in the worship of God. These hours when the women may withdraw into this dim, beautiful Church, and lose their practical interests in meditation, are very dear indeed. More than ever before, have such services been planned and welcomed.

Saturday's Quiet Hour

The conference on study classes is largely attended at this moment. This comparatively new work is meeting with an enthusiastic reception. The class, well conducted, has proved a mighty factor in promulgating every branch of Church activity. Mrs. Walker of New York, has just told how by means of a class, she reached the interest of men and women in a mission on Staten Island. The men became so interested that "when they got started they talked all the time." They even resented the introduction of the stereopticon as interfering with their discussions. Mrs. Walker set them to answering questions as to what is the Church's work and how it should be done. Then she explained to them the working of the Board of Missions and the apportionment. She said they were so indignant when they heard of delinquent parishes that they proposed writing a letter to every delinquent parish in America, urging them to pay up.

Conference on Study Classes

Mrs. Ware of Western Nebraska, spoke of the efficacy of systematic study. They had reported thirty-four leaders in their district. They resolved not to speak of money in their study-classes, but these trained leaders went out into various fields with the result that this Triennial their Offering was doubled, with $150 over. Every member of their Sunday schools is a Junior.

There are always noon-day prayers here. The big partitions are rolled up and all join in these simple devotions, with a rousing hymn.

Rev. Mr. Russell, a native priest of Liberia, was one speaker to-day. He wants to take back with him a supply of literature and maps. The C. P. C. is already planning how to help him. Mr. Russell is a missionary on a very small stipend. He has come on faith to this meeting, to tell his story of result and opportunity.

Mr. Russell of Liberia

The St. Barnabas Guild of Nurses has a table here. This was founded twenty years ago by a Boston clergyman. There is a membership now of over two thousand. The guild originated and officered by Church people, is open to all nurses, without distinction of Creed. The dues are small. The medal of the guild is of bronze with the motto "Blessed are the merciful." "We are a band of feminine Free-Masons," says this guild. The headquarters are in Orange, N. J. St. Michael's is open only a half-day on Saturday, so now the ladies are scattering to their many pleasant functions.

St. Barnabas' Guild of Nurses

THE CHURCH IN THE ORIENT

(*Continued from page* 885.)

Bishop McKim of the things that give meaning to the Japanese life. Briefly running over the history of that great people he showed how, after centuries without changes, they had during the past fifty years made many and wonderful changes, showing that they were the most assimilative people in the world. The great danger with these people is that in their eagerness to assimilate Western ideas and civilization they may lose what is best in themselves. Among the many and marked changes during the past fifty years is the change in attitude towards Christianity. Fifty years ago it was a crime, punishable with death, to be a Christian in Japan, now Chrisitianity is acknowledged to be one of the three great religions of the kingdom.

One of our great duties is to save these people from the dangers of Western civilization, which, without Christ, is a serious menace.

The two great needs are, better equipment in the Church's schools and hospitals, both of which are pressing. The Church must do work that is representative of its power.

In connection with the hospital work Dr. Teusler, who was present in the Cathedral, came forward and told of the wonderful work of St. Luke's Hospital and of the splendid opportunities that are now lying before it, waiting only for the money to make it possible to take them up. The account of the fourteen years of service which Dr. Teusler has given to the Church in Japan is one of the most interesting that can be found, and one that must inspire all who hear it. It is a pity every Church man and woman throughout the land could not hear it.

Wonderful Work of St. Luke's

IMPROVING A PSALM

THE FIRST verse of the One Hundred and Twenty-first Psalm reads: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made Heaven and Earth." But it seems to us, as it has to many others, that the marginal reading is preferable. The hills and the groves were the seats of worship for the followers of Baal. There, in those sylvan retreats, their altars to the false Gods were set up. And the Psalmist inquires: "Shall I lift up mine eyes to the hills? Whence should my help come? *My* help cometh from the Lord which made heaven and earth. *He* will not suffer thy foot to be moved. *He* that keepeth thee will not slumber. Behold, *He* that keepeth Israel shall neither slumber nor sleep. *The Lord* is thy keeper. *The Lord* is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. *The Lord* shall preserve thee from all evil. *He* shall preserve thy soul. *The Lord* shall preserve thy going out and thy coming in, from this time forth and even for evermore."

This interpretation of the words of the psalm is borne out, we think, in the verses in Jeremiah 3: 20-24: "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping and supplications of the children of Israel. For they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backsliding."

And the people are made to respond: "Behold, we come unto Thee, for *Thou* art the Lord our God. Truly in vain is salvation hoped for from the hills and from the multitude of mountains. Truly in the *Lord our God* is the salvation of Israel."

The reference here to the "weeping and supplication" of the children of Israel on the high places is to the forms of worship before the Baal idols, when their devotees wept and howled, plucked out their hair, cut off their beards, girded themselves with sackcloth, and followed all the practices of fanatical worship in every age. They sought thus to placate horrible deities by self-mutilation and hysterical fakirism. The psalmist wanted to warn against all of these practices and recommend a calm trust in the Fatherhood of God. Hence he says, "*My* help cometh from the Lord."—*Western Christian Advocate.*

THE LATEST gospel in this world is—Know thy work, and do it. "Know thyself!" Long enough has that poor "self" of thine tormented thee; thou wilt never get to "know" it! Think it not thy business—this of knowing thyself; thou art an unknowable individual. Know what thou canst work at, and work at it like a Hercules! That will be thy better plan. All men, if they work not as in the great Taskmaster's eye, will work wrong—work unhappily for themselves and you!—*Carlyle.*

THE HOUSE OF DEPUTIES

(*Continued from page* 884.)

come to a parting of the ways, or as though some question as to which we take different views might make it impossible for us to continue under one roof. We know that this is not the case. We know that the things upon which we differ are as nothing compared to the things, which, as thorough Churchmen, bind us in one. Let us stand always, and above all things, for the Catholic inclusiveness and the comprehensiveness of this Church. If it were not true that views differing quite widely could dwell together in the brotherly fellowship in this Church, I confess that I should at this moment see small hope of "Christian Unity" anywhere. But thank God it is true, and it is this very fact which throws the brightest light along the path towards Christian Reunion to-day.

"I have offered this amendment then—not because I think the present legal title of our Church is an adequate one, and not as a mere concession to a situation, but because I feel that it would be worse than foolish, I believe that it would be wrong, and unjust, and would do nothing but harm, to make such a change until a great majority in the Church shall be convinced that it is desirable. And I believe the day is soon coming when the great majority will desire a name greater, and more comprehensive, and more suited to our widening tasks and opportunities than our present one. Changes which are needed have a wonderful way of accomplishing themselves. It has been finely said that it is only those who are wrong who need to be in a hurry, and that those who are right can always afford to wait.

"There is one real drawback to this measure which I fully recognize. It will make more difficult the passage of those measures for the enrichment of the services, which some of our brethren have in mind. As to this it may be said however:

"First. That the Bishop has full power to set forth special forms of service, and that this measure will in no wise deprive him of this.

"Second. That a really good and needed change may hope to secure the two-thirds vote, and that it is a question whether until it can do this we want to impose it on the great body of our communicants.

"Third. That the advantages of this measure for the peace and brotherly fellowship of the Church outweigh the disadvantages that may arise from the increased difficulties in enriching our forms of services.

"Fourth. There is nothing more dear to us as American Churchmen as the right of freedom of speech, and free discussion. There has been in the discussion of the Name during the past three years perhaps enough heat, but there has not been enough light. The discussion has not been as free as it should have been. Many of those who feel that some change is desirable have refrained from expressing themselves for fear that such change might be prematurely brought into effect by a bare majority. That fear will now be removed. It seems to me that the passage of this resolution ought to make it possible for us to take counsel on this question, to discuss it together with open mind and without that, may I call it, nervous tension, which has to some extent characterized the discussion in the recent past. It does seem that no one who believes in the Truth of his cause, that no one who calls himself a democrat, and who trusts the good sense of the people, can have any ground to fear the discussion of a measure which cannot become law until it has won the free assent of a majority as great as that represented by a two-thirds vote of the dioceses, voting by dioceses and orders.

"Just a word as to the bearing of this measure upon what is known as Proportionate Representation. It is frankly said that the question of Proportionate Representation has been brought up at this time, as a result of the feeling that injustice might be done through the carrying of some such measure as the change in the Name of the title page of the Prayer Book by a 'bare majority.'

"Proportionate Representation is a large and serious question. It is far from being a mere question of figures. There are most important territorial aspects to the question. It is not nearly so simple as it looks upon its surface. I think it is safe to say in view of the largeness of the question, if for no other reason, that there is no likelihood that Proportionate Representation will be adopted by this House.

"But protection from the vote of a 'bare majority' on matters relating to the Prayer Book, which are matters which we all rightly feel are more important to us than any others, is offered immediately by this proposed amendment, for if it be adopted and ratified at the next meeting of the General Convention any change in the Prayer Book now proposed will have to obtain the two-thirds majority for which it provides."

This appeared a fair enough proposition, but it was too good an opportunity to be lost by those who felt the need of expressing themselves. And probably it is just as well to let it out during the sessions of the General Convention as at any other time.

Dr. Marquis Takes Issue

The Rev. Dr. S. S. Marquis of Michigan said that when the proposition was first presented he thought it was a good one; but it was very evident that he viewed it with disfavor while speaking. He was afraid it would tie up all progressive action on the Prayer Book. He does not agree with Dr. Manning that it will take the place of proportionate representation. He thought it would be "better to keep on scrapping in a good natured way" than to pass such a measure in the hope of securing peace. Its passage would, in his opinion, mean that we had lost confidence in each other. He said, however, that he would not oppose this measure if it were amended so as to provide, that, by a majority vote, changes might be made as needed in the Morning Prayer, Evening Prayer, Visitation of the Sick, Burial of the Dead, and the manner in which the Psalter be read.

The Rev. Dr. W. O. Waters of Chicago does not want to "live in an armed camp with Canons to the right of us, and Canons to the left of us to keep peace." He does not believe we need to tie up everything we have, so that we can never untie them merely in order to keep peace. He said many of us want to see changes made in the Prayer Book, and the conservatism of this House, which even now makes it almost impossible to change it, is a sufficient safeguard.

"Partisanship is Gone"

Then Dr. Waters touched on forbidden ground. He was glad Dr. Manning had spoken of the change of the name of the Church in so fair and clear a way. "It is refreshing to know that we can at least refer to it without a panic," he said. "The only ones who have been fighting over this matter are those who have already spoken of it on this floor. They are the ones who have been agitating it during the past three years, and nobody else." He believes that with this Convention in New York all partisanship is gone out of the Church. But until the change is made in the name there will be agitation of the subject, for the change will some day come and practically unanimously. He thought the whole matter ought to be discussed right now instead of shutting it up like a bogy in a box. He wants to get the bogy out of the box, and let everybody say the very worst he has to say about it, and thus get all the panic and nervousness out of the House. He feels sure that right now nearly every man in the House knows that some time the change must come.

The Rev. E. L. Parsons of California favored the adoption of the amendment offered by Dr. Manning, in order to prevent the adoption of changes in the Prayer Book by a bare majority.

The Rev. Dr. McIlvaine of Pittsburgh said, "We, who do not want the name changed, do not need and do want this protection. . . . We are not afraid of rash legislation. . . . We are not afraid that the change will ever come by a bare majority. . . . The danger of this measure is that it will shut up the door. . . . We are already too conservative. . . . We are closing the door and locking the gate against all progress. In my mind, this is the most dangerous resolution that has been presented in the nine years I have been a member of this body."

The Rev. Dr. McKim said, "We who are opposed to the change of name are not afraid of any important or radical change being forced upon this Church by a bare majority." He did not believe, as the first speaker stated, that the present name of the Church was a sectarian name. And taking this thought as his theme Dr. McKim gave a brief history of the word Protestant from his point of view.

At this juncture a member of the House rose to a point of order, and asked if this defining of the word Protestant was not out of order, since it was irrelevant to the subject before the House for consideration. But the chair told Dr. McKim to proceed.

Mr. Morehouse of Milwaukee spoke against the amendment offered by Dr. Marquis, on the ground that if it were adopted it would be easier to make changes in the Creed than in the title page or in the Rubrics for the Visitation of Prisoners. Speaking to the main question, he did not think it went far enough, since it left the constitution open to amendment by a bare majority vote, and if the measure was intended to prevent the change of name by a bare majority, it ought to be just as difficult to amend the constitution as the Prayer Book. As the constitution now stands, however, he declares there is a sufficient safeguard, and Dr. Manning's amendment is not really needed.

Mr. Pepper of Pennsylvania spoke in favor of the adoption of the measure as proposed by Dr. Manning. In his usual clear cut way, he showed that the whole trouble with the discussion was that there was a confusion of two thoughts that should be separated. He laid down the principle, that when considering an amendment to the constitution, we should not be also thinking of some particular action that is pending that may be affected by the amendment, but that the amendment should be considered on its merits. He said he was going to vote for the amendment, because he thought a two-thirds majority was a good check on Prayer Book changes.

Amendment Adopted

On motion, the amendment offered by Dr. Marquis was laid on the table and Dr. Manning's resolution was before the House. After several short speeches on both sides of the question a vote was taken by dioceses and orders, and Dr. Manning's amendment was adopted by the following vote:

	Aye	Nay	Div.
Clerical	48	15¾	8
Lay	58	8¾	3

The House then adjourned until Friday morning.

FRIDAY, OCTOBER 17th

Very little legislating was done by either House of the General Convention on Friday, though both Houses were very busy considering weighty matters.

After disposing of the regular opening business of the day, the House of Deputies gave consent to the election of a Bishop Coadjutor for the Diocese of Montana.

The Rev. Dr. Grosvenor presented reports for the Committee on the Prayer Book, among which were two of more than usual interest, and one of very great importance to this Convention, disposing as it does of a matter that gives great relief to all concerned.

Good Friday Observance

The first of these reports was as follows:

"The Committee on the Prayer Book, to whom was referred a memorial from the Diocese of Pittsburgh, upon Good Friday observance, being in hearty accord with the request of the memorialists for the setting apart of a period of silence upon Good Friday for prayerful commemoration of the death of our Saviour, recommend the following:

"*Resolved*, The House of Bishops concurring, that this General Convention recommends to this Church, and to all Christian people, that five minutes on every Good Friday, at 3 o'clock in the afternoon, be devoted to prayerful silence in commemoration of the suffering and sacrifice of our Blessed Lord for our sakes."

This was adopted by a rising vote, which was unanimous. After the affirmative vote was taken, the President said, "I shall not put the negative." There was a spontaneity and solemnity to the vote on this resolution, that deeply impressed the whole House.

The second report was:

Other Reports of the Committee

"The Committee on Prayer Book has had referred to it a number of memorials from dioceses and missionary districts in reference to the change of the name of the Church.

"All of these, save one, that from California, refer generally to the change of the legal title of the Church.

"The memorial from California refers specifically to the change of the title page of the Prayer Book.

"Your committee feels, as to the memorials, referring to the change of the legal title, that it is without jurisdiction, and asks to be discharged from further consideration of them.

"As to the memorial of California, your committee is of the opinion, that the proposal for the amending of Article X. of the Constitution should be finally disposed of, before there should be any further action by this House upon any proposed change of the title page of the Prayer Book.

"For this, and other reasons, they recommend the following:

"*Resolved*, That the committee be discharged from further consideration of the subjects."

The above was put upon its passage and adopted by the House, upon which the Rev. Mr. Parsons, speaking for the California deputation, asked to be allowed to withdraw the memorial presented by the diocese of California. And as far as this Convention is concerned, the question of changing the name, is disposed of, and both sides are feeling that a great victory has been gained. It is really delightful to see how the members of the Convention receive the views of their opponents. It is the best natured body of men that has gotten together in a long time.

As the report of the committee was received, one prominent deputy from New York was heard to say of another from the same diocese, "He had a magnificent speech ready to make on the subject, but it was cut off," and in the next minute the second of these two was heard to say to the first, "that was certainly a complete collapse." And so it goes; the men hold different views, but they respect the views of others.

In another report from the committee on the Prayer Book, it was deemed inexpedient to grant the petition made in the memorial from Southern Florida, asking for permission to omit, in the Nicene Creed, the phrase "and the Son," in that part which declares our belief in the Holy Ghost proceeding from the Father and the Son.

Mr. L. B. Prince of New Mexico, speaking for the twenty-three domestic missionary districts, asked for the privilege of paying towards the expenses of the General Convention their full quota. He said the missionary districts greatly appreciated the action of the Convention in giving them the increased rights in the House of Deputies, and now they want to show their appreciation in the future by being allowed to pay in the future exactly the same as the dioceses pay. The proposition was referred to the Committee on Canons.

Districts to Pay Share

At 11 o'clock consideration of the Canon on provinces was resumed. After several minor amendments the following Canon on provinces was adopted and sent to the House of Bishops for its concurrence:

The Canon on Provinces

§ I. Subject to the proviso in Article VII. of the Constitution, the Dioceses and Missionary Districts of this Church shall be and are hereby united into Provinces as follows:

The First Province shall consist of the Dioceses within the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.

The Second Province shall consist of the Dioceses within the States of New York and New Jersey, and the Missionary District of Porto Rico.

The Third Province shall consist of the Dioceses within the States of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and the Diocese of Washington.

The Fourth Province shall consist of the Dioceses and Missionary Districts within the States of North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, and Kentucky.

The Fifth Province shall consist of the Dioceses within the States of Ohio, Indiana, Illinois, Michigan, and Wisconsin.

The Sixth Province shall consist of the Dioceses and Missionary Districts within the States of Minnesota, Iowa, North Dakota, South Dakota, Nebraska, Montana, Wyoming, and Colorado.

The Seventh Province shall consist of the Dioceses and Missionary Districts within the States of Missouri, Arkansas, Texas, Kansas, Oklahoma, and New Mexico.

The Eighth Province shall consist of the Dioceses and Missionary Districts within the States of Idaho, Utah, Washington, Oregon, Nevada, California, Arizona, and the Territories of Alaska and Hawaii, and of the Missionary District of the Philippine Islands.

Provided, however, That the composition of any Province shall be altered in accordance with the provisions of Canon 30, Sec. II., whenever a new Diocese or Missionary District shall be formed.

II. For the purpose of the Province, the Synodical rights and privileges of the Dioceses and Missionary Districts are to be determined by each Province.

III. The representative body in the Province shall be a Provincial Synod composed of all the Bishops residing within the bounds of the Province having seats in the House of Bishops of the General Convention, and clerical and lay deputies chosen by the several Dioceses and Missionary Districts. Each Diocese and Missionary District shall prescribe the manner in which its deputies shall be chosen. The Bishops may sit and deliberate in council separately whenever they may deem it necessary.

IV. The President of each Provincial Synod shall be one of the Bishops of the Province elected by the Synod by the concurrent vote of the three orders and by a plurality in each order. He shall hold office for such term as the Synod may determine.

V. The Provincial Synod, when duly constituted, shall have power (1) to enact ordinances for its own organization, regulation, and government; (2) to act as, or to provide for (a) a Provincial Board of Missions; (b) a Provincial Board of Education, and (c) a Provincial Board of Social Service, to be severally auxiliary to the General Board having jurisdiction of the subject; (3) to elect judges of the Court of Review; (4) to perform such other duties as may be committed to it by General Convention; (5) to deal with all matters within the Province, provided that no Provincial Synod shall have power to regulate or control the policy or internal affairs of any constituent Diocese or Missionary District, and, provided further, that all actions and proceedings of the Synod shall be subject to and in conformity with the provisions of the Constitution and Canons for the government of this Church.

VI. The President of the existing Missionary Council in each Department shall, within one year after this Canon takes effect, summon the Primary Synod of the Province to meet at some convenient place within the Province.

VII. In the Primary Synod, in addition to the Bishops, shall be four clerical and four lay deputies from each Diocese and Missionary District in the Province, elected by its Convention or Convocation. In case there be no meeting of the Convention of a Diocese or of the Convocation of a Missionary District before the meeting of the Primary Synod, the delegates elected for the last Missionary Council shall serve.

VIII. The Primary Council when thus convened, a majority of those entitled to seats being present, and when it shall have chosen its proper officers, it shall be organized for business.

IX. Upon the completion of the organization of any

Province it shall be entitled to receive, and there shall be transferred to it, from the officers of the Missionary Department theretofore embraced within the territory of such Province, all the records and funds held by such officers, and thereafter such funds shall be devoted to the purpose for which they were held by the Missionary Department.

While the consideration of the Canon was in progress Archdeacon Stuck of Alaska asked that the missionary districts of Alaska, Hawaii, and the Philippine Islands, be taken out of the Eighth province. As that part of the Canon placing them in this province had been adopted several days before, it was impossible to reconsider the matter without a two-thirds majority of the House, but permission was granted to the Archdeacon to state why he made the request. In reply he said it was not convenient for these three districts to send representatives to the synods of the province, and he did not think they should be bound by action, that they had no part in determining. After some discussion, it was found that all the rights of the dioceses and missionary districts taken were perfectly safeguarded, and no action was taken to remove these districts from the Eighth province.

In the discussion of the Canon some one proposed an amendment, permitting each province to take some distinctive name, instead of merely being designated by numbers. This was objected to by one of the New York lay deputies, on the ground that we might possibly have Archbishops if we did this. There might possibly be an Archbishop of New England, or of New York, but he had but little fear of an Archbishop of number one, or number two. The proposed amendment was defeated.

At 12 o'clock all business was suspended, and prayers were said for missions.

Final Court of Appeal

Shortly after 12 o'clock, the proposed Canon, creating a final court of appeal, was introduced into the House of Deputies, and in order to consider it more quickly and informally, than would be possible in regular session, the House went into the committee of the whole, and spent the rest of the day, in consideration. Mr. Joseph Packard of Maryland, was called to the chair, and presided over the committee.

Judge Andrews, a member of the joint committee which drew up the proposed Canon, made the opening speech on the subject, and with an accuracy attained in a long law practice, and as Chief Justice of the New York Court of Appeals, told the meaning of the Canon and why it had been presented to the House.

The Rev. Mr. Parsons of California, opened the argument for the opposite side, and gave some excellent reasons, why the Canon should not be adopted. He first showed that such a court was not at all necessary. Next, he declared that the establishment of such a court, would indicate, that we had no confidence in each other. He then stated, that this Church does not establish doctrine, but declares what she has received and holds as true. He did not want to create a court, which would, like the Supreme Court of the United States, make a pronouncement, which later times would refer to as an authoritative statement of facts in cases of doctrine, faith, and worship.

Mr. Stetson of New York, argued that such a court was not needed, and called attention to the fact, that as far as he knew, there had been only three cases of men tried for heresy in the history of the Church in America. And all of these were satisfactorily disposed of without a court of appeal. He also opposed the proposed court on the ground of its composition, for it was proposed to make it consist of the whole House of Bishops.

Dean Groton of Pennsylvania, favored the creating of the court, on the ground that it would afford a much needed protection for the clergy against biased judgments of lower diocesan courts, which, he thought, were very liable to render wrong judgments. And he wanted it made up of Bishops, for there was nothing that he had learned to dread so much as lay-theology.

The Rev. Dr. Parks of New York, objected to the measure on the same ground that he objected to increased armament among the nations. If we have them we shall be seriously tempted to use them. He objected on the ground, that the proposed court was to be composed only of Bishops. In concluding he said "Do not provide machinery to protect your clergy, but love them, and trust them, and they will never fail you."

The Rev. Dr. Rogers of Fond du Lac thought, that since the matter had been very carefully considered by a Joint Commission, well qualified to consider the judicial system of the Church, for several years, it was a very simple matter to accept the results of their mature consideration. He felt, that it was really absolutely necessary, that there should be some court of appeal, with power to pass on questions of doctrine, faith, and worship.

The Rev. Dr. Wilmer of Atlanta, stated, that when the Joint Commission reported in Cincinnati, he and Mr. Stetson were on the Commission, but both were opposed to the creating of this court. Their names do not appear among those on the Commission, reporting at this Convention. He opposed the court for many reasons. He said it is impossible to have a final court of appeals. "The only time we shall ever have a final court of appeals, will be, when the entire Church rises to meet her Lord, and then we shall not need it." He considered it to be both unwise and unsafe to have a court with power to make final pronouncements on matters of doctrine, faith, and worship, because there are some people who cannot distinguish between the Nicene Creed, the Mosaic authorship of the Pentateuch, and the Thirty-nine Articles.

Dr. Wilmer proposed to substitute for this final court of appeals an amendment to the Canon on courts of review, so as to give them power to pass on matters of doctrine, faith, and worship.

Mr. Bull of Western New York, analyzed the proposition before the House. He asked, if there was any real need for such a court, or if the present machinery was not quite sufficient? He saw no need for it. And as for the proposed composition of the court, it appeared positively ridiculous, to think of gathering all the Bishops of the Church from their work all over the world, to sit as a court of appeals. "Is there anything at all to justify any court of appeals," he asked, "and especially such a court as is here proposed?"

Mr. Henry of Iowa, favored the court, on the ground, that it was really needed to protect the clergy of the Church.

The Rev. Dr. Dunn of Southern Virginia, objected, on the ground, that he did not want the Bishops to sit as a court, to define, for all times, what is the doctrine, faith, and worship, of the Church. He did not want to tie up the Church, by any so-called final pronouncement, on these matters.

There was some feeling of relief, when Mr. Pepper of Pennsylvania, took the platform. He has a happy way of unraveling difficult situations. He said, that without any disposition at all, to argue the question, he just wanted to state it in such a way, that every one could understand what had been said by the speakers.

He showed, that there were three possible ways to deal with the measure. One way will be, to have no discipline at all in the Church, and to that end do away with all courts. A second way, is to go to the other extreme, and provide a court of review, with jurisdiction in questions of doctrine, faith, and worship. The third, and middle course, is to allow a system of diocesan discipline, but refrain from creating a tribunal, which, when it makes a pronouncement on doctrine, faith, and worship, is not diocesan, but, in a way, stands as the pronouncement of the whole Church.

He had two desires: to safeguard the clergy, and to prevent a hasty pronouncement on matters of doctrine, faith, and worship. But he considered the welfare of the whole Church of more importance than the possibility of an injustice being at some time done to some individual.

As the hour for evening adjournment had arrived, the further consideration of the matter was postponed to Saturday morning.

SATURDAY, OCTOBER 18th

Addition to Canon 24

The first matter of any importance brought before the House of Deputies, appeared in the report of the Committee on Canons. This committee recommended, concurrence with the House of Bishops in the amendment of Canon 24. ("Of Offences for Which Bishops, Priests, or Deacons, May be Tried"), by adding "Conduct unbecoming a Clergyman." But by making the provision, that such a charge shall not be made without the consent of not less than three-fourths of the members of the standing committee of the diocese, or of the council of advice of the missionary district, in which the charges are preferred. The House of Deputies, concurred with the House of Bishops in this action, and this addition is made to the Canon.

In the hopes of reopening the question of electing the Presiding Bishop, the Rev. Mr. Parsons of California offered a resolution, to provide for the appointment of a joint committee of three Bishops, three Presbyters, and three laymen, to take the whole matter under consideration, and report to this convention. The House adopted this resolution.

Lost by Small Majority

At half past 10 o'clock, the House sat again as the committee of the whole, to consider the Canon on a final court of appeal. It was decided to separate the first eight words, "A Final Court of Appeal is hereby established," from the remainder of the Canon, and take a vote on them. If they were rejected, then the whole idea of such a court would be rejected; if adopted, then the details of the Canon could be considered. The whole matter was again argued on pretty much the same grounds as on Friday, and when the final vote of the committee of the whole was taken, it was on the adoption of the eight words indicated above, and resulted as follows: Yes, 186. No, 193. The measure was lost by a small majority.

The committee of the whole rose, and reported to the House the action that had been taken. A deputy from North Carolina made a motion, that the whole matter be recommitted to another Joint Commission, to report in 1916. A vote by dioceses and orders was called for on this motion, and resulted as follows:

	Aye	Nay	Div.
Clerical	7	59½	5
Lay	9½	55½	1

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THE ENGLISH CHURCH CONGRESS

Vital Problems Affecting the Home and Nation Discussed at Southampton

THE BISHOP OF LONDON ON INVOCATION OF SAINTS

The Living Church News Bureau
London, October 14, 1913

THE Church Congress was formally opened in Southampton on Tuesday last. On Monday (Michaelmas Day) there were a number of preliminary meetings, including those arranged by the congress committee for men and women, and the usual meeting of the English Church Union, followed by a conversazione.

The Bishop of Winchester presided at the Woman's meeting in the afternoon, the attendance at which was over two thousand, and there was also a large overflow meeting. Mrs. Sumner, President of the Mother's Union, in a paper on "The Home," said that owing to the incessant restlessness, distractions, and rush of the present day, and to the widespread habits of self-indulgence and vice, the home seemed to be often neglected. She was sure they would all agree that parents should give more time to their children. In this connection she could not refrain from alluding to the good example set by King George and Queen Mary. They all knew how seriously the Divorce Act of 1857 had sapped the foundation of family life, and broken down, to an alarming extent, the indissolubility and sanctity of marriage, and flooded the country with immorality. During the last eighteen years it was said that fifty thousand homes had been ruined by divorce and separation. Divorce was a sin, and it tended to fatal results in domestic and national life.

The Woman's Meeting

The Men's meeting was notable for an address by Miss Maude Royden on the White Slave Traffic. The Bishop of Winchester was supported on the platform by the Archbishop of Canterbury, the Bishop of London, Canon Scott Holland, and others. Miss Royden dealt with praiseworthy frankness on the subject of her address. She said she had knowledge of facts relating to England for which she could not give her authority, but in relation to the United States she had facts which were obtained from the Statistical Bureau of the Government. They showed that one organization in New York paid in a single year over £20,000 in this traffic. She mentioned facts concerning a disorderly house, and said these girls lived a life compared with which no other slavery that the world had ever seen was cruel at all. There was much money to be made out of the traffic—so much that it was worth while to organize the most elaborate system for entrapping girls. The lesson she wished to enforce by these disclosures was that as long as there was a double standard of morality for men and women this cruel and hideous traffic would follow as a logical result.

Address on the Social Evil

The subject for consideration at the E. C. U. meeting was "Readjustment, not Disestablishment." Mr. Athelston, Vice-President of the Union, presided in the absence of Lord Halifax, who was taking a cure at Baden-Baden. He said that the English Church Union, though it was an entirely unofficial society, was far and away the society with the strongest influence in the Church. That was because it was faithful to the Church. When they looked over Europe they found that Protestantism as a great religious organization was passing away. It was not among Protestant bodies that they found the chief defence of the Holy Scriptures. The future of religion in England lay through the Church, so long as she was true to her position as the guardian of the common heritage of Eastern and Western Christendom. The Church was right in resisting Welsh Disestablishment. Whatever views they might hold on Disestablishment in the abstract, they would agree that the question should not be treated as a power in the political game. If Disestablishment were resisted successfully, some kind of reconstruction of the relations between Church and State would probably be necessary, and the E. C. U. would have a considerable say in regard to it. Lord Wolmer, M.P., said they must work to secure that the Church should be free to manage her own affairs without the obstruction of Parliament, while the national recognition of religion was still maintained.

Session of the E. C. U.

The formal opening of the Church Congress on Tuesday morning was preceded by the usual civic reception, the street procession, and the Congress sermons. The Archbishop of Canterbury, preaching at St. Mary's Church, asked how were they collectively and individually answering the challenge of their King, doing or leaving undone the work which He, their Lord, entrusted to them in their section of His world-wide organized society on earth? That, in some form or other, in a few departments or in many, was what a Church Congress set itself to do. If he were in England to-day, St. Paul, whose words in Philippians 1:27 the preacher took for his text, would marvel most, not at the coarse crimes and the patent forces of impurity and wrong, but at the easy acquiescence of great multitudes of baptized servants of Christ in a totally inadequate and unworthy standard of discipleship. Such people might be doing excellent work for their fellows, but they thought of it as fulfilling the duties of an English citizen, rather than of a member of Christ's society with duties answering to such membership. Surely a recurrent Church Congress, if it were doing its work aright, might destroy by degrees this strange misunderstanding as to what Church work ought to mean and include, and who were those whom Christ called to do it.

The Preliminary Events

The remarkable Congress sermon, however, was that preached by the Bishop of London at St. Luke's, in which this eminent Prelate spoke as he had never spoken before, though only as a Catholic Bishop ought to speak, on the subject of the Invocation of Saints. He was bound to say that during his visit to Russia nothing seemed to strike the authorities of the Russian Church more forcibly than the little connection which English Church people as a whole seemed consciously to have with the great host of the faithful departed, whom St. Paul referred to as spectators of the conflict of the Church upon earth. After two hour's conversation with a Bishop, an Abbot, and six of the leading Fathers of the oldest monastery in Russia, they ended by saying: "But surely, Bishop, yours is a very unloving doctrine; we love our dear ones in the other world; they are close to us; our boys speak to their mothers in Paradise as if they were in the same room; we are not Roman Catholic any more than you, and repudiate the claim of the Pope to jurisdiction over us as you do, but we should miss sorely our belief in the prayers and intercessions for which we are allowed to ask from the great cloud of witnesses." And then, as if to clinch their assertion that such prayers and intercessions in no way took their eyes away from the one central object of worship, they presented the Bishop with a beautiful ikon of our Saviour, saying, "Take this, the image of the One Master of us all." It was, then, far from accurate to speak, continued the Bishop of London, as if the subject of Invocation of Saints was a question which merely divided Roman and English Church people. "It was a question," the Bishop said, "which concerned what was deepest in human nature, and which would have to be reckoned with, perhaps, as much as anything, if the 'Committee on Faith and Order,' which had now started upon its world-wide work, was really to bring about the reunion of Christendom." He referred to difficulties which must be faced and overcome if they in England were to assent to the revival of any form of direct invocation of saints in the public services. But what the Bishop did plead for was a revival in the Church of a belief in the great doctrine of the Communion of Saints. He believed that it amounted to very little in the practical devotional life of thousands of Church people, and it might amount to so much.

Bishop of London's Sermon

The other Congress sermon was preached by the Bishop of Jarrow at All Saints' Church.

In the afternoon, in the presence of an audience of over two thousand Congress members in the Coliseum, the Bishop of Winchester delivered his presidential address. He desired to submit to them the purpose and method of the present Congress. The subjects chosen for consideration at all the sessions centered round a single one, which had for its title, "The Kingdom of God in the World of To-day." As they thought of their general theme, they would be primarily thinking, and rightly so, of Church principles, Church responsibilities and tasks and claims. As Churchmen, they would be considering with eager and anxious interest how the Catholic Church, and within it the Church of this land, was understanding, facing, discharging, its great task as "trustee and organ of the Kingdom." But they would not fall, please God, into the old mistake, which had caused the word "ecclesiastical" to be one of reproach. They would not overlook the manifold evidence, that the work of the Kingdom was done, and that the Kingdom came, in many a way outside the Church. This was so partly because, as had been suggested, 'the Kingdom is an inspiration as well as an institution.' Christ was the full and final standard of the Kingdom. And yet He had given them certain principles which they might try to specify and distinguish. They would be such as these: (1.) The value, and the equal value, of each human life in man, woman, and child. (2.) The reversal of human judgment, which put patience above force, service above power, and giving above receiving. (3.) The superiority of the spiritual to the material, with the corresponding elevation of the material by spiritual use. (4.) The supremacy of love as motive and as force. The forces of the Kingdom were spiritual forces centered in the great impetus of grace which was given by Jesus Christ, and continued by the Holy Spirit in His people. "Hence all the stress and depth of the Church's appeal for personal religion, for self discipline, for conversion, for devotional life, for sacramental attachment." Spiritual, too, were the forces which blocked the way of the Kingdom. But if the Kingdom was a crusade, it was also a building, and even more properly and deeply an organism and a growth. And in the growing and building as well as in the fitting, the Church must have a

The President's Address

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TRIENNIAL REUNION AND DINNER

Associate Alumni of the General Theological Seminary Meet in New York

OTHER HAPPENINGS OF THE WEEK

Branch Office of The Living Church
416 Lafayette St.
New York, October 21, 1913

NEARLY three hundred clergy, the largest gathering in the history of the Associate Alumni of the General Theological Seminary, met for their triennial reunion and dinner at the Hotel Marseilles, New York City, on Thursday evening, October 16th. The oldest class represented was that of 1861; from 1873 every class was represented.

One member, the Rev. Yaroo Michael Neesan, '88, had spent a month in coming from his distant home in Oroomiah, Persia. He was enthusiastically received and greeted with cheers. Responding to calls for a speech, Mr. Neesan gave an interesting account of how he and his countryman, the Rev. Isaac Dooman, came to this country and found their way to the General Seminary.

The Rt. Rev. Dr. Talbot, Bishop of Bethlehem, was toastmaster. Other speakers were: the Rt. Rev. Dr. Tuttle, '62, Presiding Bishop of the Church; the Rt. Rev. Dr. Spalding, Bishop of Utah; the Rt. Rev. Dr. Davies, Bishop of Western Massachusetts; the Rt. Rev. Dr. Graves, Bishop of Shanghai; the Rt. Rev. Dr. Mann, Bishop of North Dakota; and the Rev. Dr. George C. Foley, of the Philadelphia Divinity School. Prolonged cheering greeted the Dean of the Seminary before and after his vigorous speech descriptive of the Seminary as it is to-day. Dr. Robbins amply demonstrated by citing facts and figures that the Seminary is an up-to-date institution of theological learning, with an efficient faculty working with him as a unit; with a student body that overtaxes the capacity of the dormitories and halls.

One who has attended every annual and triennial reunion since 1889, can say that the 1913 reunion was the greatest of them all in point of numbers and enthusiasm. The Rt. Rev. Dr. Benjamin Brewster of Western Colorado, gave the Benediction.

On the same day the alumni of the Philadelphia Divinity School, the Berkeley Divinity School, and the Cambridge Theological School, held reunions. Large attendances are reported from each. The Cambridge alumni sent a message of fraternal greeting to the General alumni, which was acknowledged and a reciprocal message ordered sent. A similar message was sent to the Berkeley alumni, who also had their reunion the same evening.

N. Y. Churchman's Association

A large number of Bishops and clerical deputies were the guests at a luncheon of the New York Churchman's Association, in the Hotel Marseilles, on Saturday, October 11th. The efficient officers of the association, the Rev. Dr. Harry P. Nichols, president; the Rev. John Ackworth, secretary; the Rev. Floyd S. Leach, treasurer, ably assisted by a number of the junior members of the association, welcomed their guests and extended every courtesy. Dr. Nichols, as toastmaster, made a graceful speech of welcome, and introduced the speakers who were to describe "The Awakening of the Orient." Bishop Logan H. Roots, of Hankow, China, said that missionary work in the Chinese Republic had made such progress that it was possible to perceive the growth of a national Christian consciousness. The revolution in the Chinese Empire two years ago, he said, was positive proof of the awakening of the Orient. Behind this great awakening were American ideas.

Bishop Roots recalled having made his first voyage to China on the same ship with the veteran Chinese diplomat and statesman, Li Hung Chang. That was seventeen years ago. Bishop Roots remembered that Li Hung Chang had warned him in these words: "Don't preach republicanism, because if you do, we will have a revolution."

A movement has been started in China to make Confucianism the national religion, according to Bishop Roots, who said he was informed of such a movement by one of the members of the State Department of that republic, a son of one of his brother clergymen. He warned the General Convention of the dangers of such a movement.

The Bishop said that the missionaries did not preach politics or start revolutions, but that the learning which the Chinese obtained and the education their young men absorbed were responsible for the birth of the Chinese republic. He referred to the hope for a Christian Chinese Church and expressed the belief that the government would not establish Confucianism or any other religion as a State religion.

The Rt. Rev. Dr. Charles H. Brent, Bishop of the Philippines, introduced as the "statesman Bishop," said: "China was still in bed and dreaming long after the Philippine Islands were awake. We cannot, however, afford to give the Filipinos privileges to-day that they have not the capacity to use. Already the Philippines have the broadest autonomy of any dependency in the East or perhaps of any dependency in the world. It is going to tax the strength of the strong, the wisdom of the wise, and the patience of the patient, to keep the Filipinos within their own capacity."

A vote of thanks, proposed and put by Dean Hart of Colorado, was tendered to the association for the hospitalities of the day.

The Rev. Dr. Stires extended a cordial invitation to the Bishops and other clergy to accompany him to the service of benediction of the new St. Thomas' Church on Fifth avenue. The meeting then adjourned to accept the invitation.

Bishops Assist "Bishop"

Three Bishops who are attending the General Convention in this city, went down to Wall street on Wednesday, October 15th, to assist the Rev. William Wilkinson, who is known as the "Bishop of Wall Street," in his noon-day service for the workers in downtown offices. The size of the congregation and the interest shown surprised the Bishops, especially when most of those in the audience joined in reciting the Lord's Prayer at the opening of the meeting, and singing "Onward, Christian Soldiers," at the end.

Bishop Winchester of Arkansas, who was the first speaker, after telling of the material development of his state, gave an account of the Church work being done there.

"Our state is free of 'graft,'" he said. "It is a state where the Cross has been erected alongside the Stars and Stripes."

Bishop Beecher of Nebraska described the work which the Church is doing for boys in his state.

Bishop Funsten of Idaho, the last speaker, said that there were only two men to each square mile of his state. He said that both men and women were wanted in Idaho, especially young women because of the scarcity of women.

Mr. Wilkinson caused laughter by remarking that the Bishop of Idaho didn't understand the women of New York if he thought they would go to a state where they would have to walk a half mile or more to see a man.

"I am talking common sense," said Mr. Wilkinson, with a smile.

Church Club Dinner

A large number of clerical and lay deputies to the General Convention were guests at a dinner given by the Church Club of the diocese of New York, on Tuesday evening, October 14th, at the Hotel Astor, New York City. The affair was a great scene of magnificence. Speeches were made by Bishop Gailor, Bishop Guerry, and Dr. Nicholas Murray Butler.

On Wednesday afternoon, October 15th, the Catholic Clerical Union entertained eleven Bishops at luncheon, in The Archambault, New York City. A number of the guests spoke entertainingly on various subjects.

Mr. Burleson Moved

The Rev. Hugh L. Burleson, a secretary of the Board of Missions, was moved from the hospital at Greenwich, Conn., to St. Luke's Hospital, in order that he might be near the General Convention, across the street at the Cathedral. Mr. Burleson broke his kneecap on September 30th, at the railroad station in Greenwich.

In order that members of Dr. Dix's family may be present at the consecration of the Dix Memorial Chapel at old Trinity, the date of the service had to be changed to Advent Sunday morning (St. Andrew's Day), November 30th, at half-past nine o'clock. Bishop Greer will officiate.

Accommodates Working People

The Church of the Holy Communion, Sixth avenue and Twentieth street, hereafter will be open from half-past seven in the morning until seven o'clock in the evening. The Rev. Dr. Henry Mottet, the rector, lengthened the hours that working people may go into the church for devotion on their way to and from their occupations.

TO AN OLD PEN

What of your past, dull point of steel,
Rusted and dimmed by woe and weal?
It is linked with mine, and I own it fair—
A thing discarded and past repair.

I bade you write, when I waxed weak,
The things I dared not hope or speak;
And what I would have scorned to say,
I made you falter day by day.
Once did you draw "I love" from me—
What maddened prompting could it be?
And once—how can I tell it so?—
You wrote the saddest word I know:
You traced "Goodby" across a page,
And left to me its bitter wage.

When youth was fresh and life was glad,
No whit more gracious friend I had;
But now your gala-day is past,
As my day will be o'er at last:
Perchance will some long-trusted hand
Ease me as gently on the strand,
As I lay you this hour, outworn,
Upon Time's river, seaward borne!

LILLA B. N. WESTON.

CHURCH HOME FOR AGED PERSONS

Clergy and Laity Raising Funds For New Building

OTHER NEWS OF CHICAGO AND VICINITY

The Living Church News Bureau
Chicago, October 21, 1913

THE Trustees of The Church Home for Aged Persons have had a large number of pictures of the elevation of the new building prepared, and have sent a copy to each of the clergy in the diocese, in order that these pictures may be placed in parish houses and vestibules throughout the diocese. This will undoubtedly interest a great many people in the extensive project of providing a suitable building for this important diocesan institution. The building will be a very handsome one, and even in Hyde Park, where it will be located, it will be conspicuous for its size and architectural beauty. The work of raising the $100,000 needed is already beginning, and keen interest is taken in many sections of the diocese.

New Rector at Epiphany

Epiphany Church was well filled on the morning of the Twenty-first Sunday after Trinity, October 12th, when the Rev. Herbert W. Prince preached his first sermon as the new rector. His text was about "New Wine in Old Wineskins," and the sermon was an able one. A reception will soon be given to the rector and Mrs. Prince by the organized groups of the parish. Epiphany's congregation has held together well during the summer, having been excellently supplied by the Rev. Benjamin E. Chapman, of the diocese of Kansas, and by the Rev. E. Johnson. The parish has loyally supported the work, and has reached October 1st without any deficit for current expenses since the close of the last fiscal year.

S. S. Teachers' Association

The Sunday School Teachers' Association of Christ Church, Woodlawn, the Rev. Charles H. Young, rector, has secured a list of speakers for its monthly meetings throughout the fall and winter. The topics and speakers are announced on a card which has been circulated through the parish, and which is one more evidence of the thoroughness and comprehensiveness of the Sunday School organization in this parish. The meetings are held in the parish house on the third Thursday evening in each month, commencing with October.

Diocesan Council of the G. F. S.

The diocesan council of the Girls' Friendly Society met on October 8th in the Church Club rooms, with a large attendance, the principal business being the report from the "Holiday House," concerning the season just closed. Nearly 200 guests were entertained during the summer, and at times the house was over-full. Mr. John Sutcliffe is making plans for the addition and for the chapel, of which we have spoken in a recent letter. As soon as the necessary funds are in hand the work on these much-needed improvements will be begun. The G. F. S. is increasing in membership in this diocese. Three parishes are planning to form branches where no branch has hitherto existed. The annual meeting will be held at St. James' Church, Chicago, on Tuesday, November 18th.

Seven Scholarships Offered

The diocesan officers of the Junior Department of the Woman's Auxiliary have issued an attractive folder describing the seven scholarships in the mission field, which the Chicago Juniors are asked to assume, and have assumed for years past. The aggregate sum reaches $570, and the scholarships are in South Dakota, Mexico, Alaska, Honolulu, Liberia, and Kyoto. The Juniors also subscribe over $100 for General Missions, through the Chicago branch.

St. Luke's Patronal Festival

St. Luke's Day was observed this year as the Eve of the patronal festival of St. Luke's parish, Evanston, the festival itself being kept on the following day, the Twenty-second Sunday after Trinity. The corporate Holy Communion of the parish was celebrated at 7:30 A.M., and the children's Holy Eucharist followed at 9:30 A.M., being a choral celebration. Choral Matins with sermon came at 11 A.M., the rector, the Rev. George Craig Stewart preaching on "The Walls of St. Luke's." Evensong followed, at 4:30 P.M., the sermon being by the Rev. Howard E. Ganster, the new rector of Christ Church, Waukegan, a former curate of St. Luke's.

Sickness and Death

Sympathy is extended to the Rev. George B. Young, rector of Grace Church, Pontiac, who, with Mrs. Young, is at St. Luke's Hospital, where both are recovering from operations. They hope to return to Pontiac before October 25th. Sympathy is also extended to Mr. and Mrs. A. G. Goodridge, formerly of St. John's, Irving Park, and now of South Haven, Michigan. Their daughter, Mary Frances, aged 18, died on October 13th, the service of burial being held on October 16th from their former home in Irving Park. The Rev. E. W. Hughes, rector of the Church of the Epiphany, South Haven, celebrated a Requiem Holy Eucharist at St. John's, Irving Park, on the morning of the burial. Mr. Goodridge is the lay reader at South Haven, and Mrs. Goodridge was active in the work of the Woman's Auxiliary during their Chicago residence.

Prayer for Education

Pursuant to the request of the G. B. R. E., the Twenty-second Sunday after Trinity, October 19th, was observed generally throughout the diocese as a day of prayer for Religious Education. Sermons dealing with Sunday School and Bible Class work were preached in a number of pulpits, and offerings for the G. B. R. E. work were collected.

Tag Day in Chicago

October 14th was "Tag-Day" in Chicago. A large number of charitable institutions were interested, and some hundreds of women worked all day, mostly in the "loop" district, securing contributions. Over 200,000 persons must have responded, for the total was about $41,000. Last year it was about $50,000. Three of our diocesan institutions were sharers in the money, viz., the Chicago Homes for Boys, St. Mary's Home for Girls, and St. Mary's Mission House. Each of these received about $1,150. TERTIUS.

THE ENGLISH CHURCH CONGRESS

(*Continued from page* 894.)

Some Notable Papers

leading part, and they in the Church. This it was which the programme of the Congress meant, and this it was which the deliberations of the Congress must try to serve.

The president's address was immediately followed by a series of papers on the first aspect of the central theme under the title of, "The Challenge of the King." Canon Scott Holland, Regius Professor of Divinity at Oxford, dealt with, "The Christ of Prophecy." He said that the phrase, "All this was done that the Scriptures might be fulfilled," which was constantly on the lips of our Lord, was the declaration of the intense reality of facts as they were. Christ deliberately accepted the Scripture as the true record and interpretation of the life, which He had undertaken to assume. His deliberate claim to fulfil the Jewish nation's historical development in a peculiar and unique sense turned on the fact that this particular nation alone, in all the earth, detected the religious and prophetic value of history. Our Lord fulfilled the Jewish Scriptures because only in those Scriptures was there a medium through which to work. The Dean of Christ Church, Oxford (Dr. Strong), the Dean of Wells (Dr. Armitage Robinson), and the Rev. C. W. Emmet, discussed different aspects of, "The Christ of History." Dr. Strong said that the Apostles selected the Resurrection as the main feature of their witness. He referred to the practical views concerning it as having nothing behind them but the authority of those who might hold them. The Dean of Wells argued against the error of those who would separate the Jesus of the Synoptic Gospels from the Christ of St. Paul. It was the central beliefs of St. Paul, which formed the Christianity of the whole early Church—that was what conquered the world. Mr. Emmet (a Berkshire incumbent), whose paper was held over to the evening session, expressed views on our knowledge of Christ's teaching that rightly called forth cries of "Shame" and other indignant protests. He very falsely and irreverently contended that there could be no certainty as to the *ipsissima verba* of our Lord's sayings.

The third division of the subject, "The Christ of Experience," was dealt with in the evening session by the Dean of St. Paul's (Dr. Inge), the Rev. Father Waggett, S.S.J.E., and Canon Cunningham. The Dean, in his paper, said in effect that the Christ of experience is the Christ of the Incarnation and of the Catholic Christianity. St. Paul would encourage us to look for tokens of the distinctive Christian form of Divine Immanence in our whole outlook upon life—in our loyalty to Christ's society the Church, and in our acceptance of the Christian, as opposed to the world's standard of values. Father Waggett expressed the view that it was the Presence of Christ working in the general Body of the Church and the knowledge of it, partial as it was, which in fact must have sustained the Christian life from age to age. Some of the manifestations of Christ to the members of His Mystical Body might be called ordinary and some extraordinary. St. Paul wrote of this knowledge of Christ, so rare for us and reckoned so hard of attainment, must be "normal for the Christian." When it is absent or not growing, then the moral life is in danger. We must not rest except we are returning towards the normal life, except the life of Church privileges and sacraments is growing into vision. "The Ark of Worship," said Father Waggett, in the concluding portion of his paper, "has been too long in the custody of a devout Philistinism. It will not come back to Israel till it comes in the creaking wagon of a common life, ringed by the swords of fighting men and heralded by the lowing of oxen and the sounds of popular rejoicing." J. G. HALL.

DESPITE our boasted civilization, not to speak of our traditional faith, intelligence and imagination fail in their supreme purpose if they leave a man unpossessed of the fact of God—without vision to see beyond the veil of time and without power to set his foot upon the rock of eternity. The man who does not keep his eye upon God amidst all the quicksands of time and circumstance, and know himself safe, has, during his probation betwixt two eternities, missed the only thing of permanent value.—*English Presbyterian.*

MISSIONARY MASS MEETING

A MISSIONARY mass meeting was held in Carnegie Hall, New York City, on Friday evening, October 17th. About fifty Bishops marched in procession to the stage before the meeting.

The temporary chairman of the meeting was William Edmond Curtis, chairman of the diocesan missionary committees of New York. Bishop Tuttle of Missouri, Presiding Bishop of the Church, was chairman. Opening prayers were read by Bishop Greer.

One of the speakers, Bishop Brent, said that this country owed reparation to primitive people in the light of history, and that it had neglected an opportunity to pay the debt in the Philippines.

"All that the wronged Moro knows of civilized peoples," said the Bishop of the Philippines, "is that they make magnificent weapons of destruction, and that they use them for the purpose for which they were made. The Spaniard began the work, and, entering upon an evil inheritance, we continued, with more perfect weapons. But the Moro is still unsubdued, and I say more honor to the Moro! We can go on with our oppressive measures to the end of time, but all we can effect is annihilation.

"The Moro is not a good man. He is the descendant of pirates. But he is proud of his descent, just as we are proud of some of our piratical ancestors."

At another point in his address the Bishop said: "There is no difference between the pagan of Fifth avenue, who worships his tinsel god of pleasure, and the pagan in the hills of Luzon, who piles up his pitiful offerings before an idol."

The speaker would not admit that there was any sacrifice in his work.

"Don't talk of sacrifice," he told his hearers. "I say with Livingstone I never made a sacrifice. In dealing with these simple people—the least in the world if you choose—I find a satisfaction and a joy that I will match with the Bishop of this great metropolis."

Bishop Brent described his work among the Moros and said: "The Moros are the only Mohammedans under the American flag. Are you satisfied that there should be any? I'm not."

He admitted that there was danger in his work, and said that if by any chance he should lose his life while teaching the natives he hoped there would be no demand for retributive justice. "I don't want my honor stained with blood," he explained.

Mr. George Wharton Pepper, of Philadelphia, indicated the many opportunities for home mission work in this country. He said that Episcopalians had the reputation of being richer and more luxurious than other church members and even more self-indulgent, and recommended interest in missionary work.

On the other hand, in addressing himself to wage workers, he said: "I am tired of hearing the complaint, that the Episcopal Church is in the hands of the rich. The Church is yours; come and take it. If the Church is not as democratic as it ought to be, it is not the fault of the persons inside the Church, but the fault of the persons outside, who won't come in."

Mr. Pepper had no use for the excuses of persons who were not prepared to give willingly to the Church. He said:

"Don't whine because of this new income tax and other taxes we are not able to contribute to the Church. If you said you were not going to contribute to the next Democratic campaign fund, I could understand your logic. You don't think the present financial programme is the work of the Almighty?"

State universities presented a problem which aroused fear in the speaker.

"It is for the people within sound of my voice," he told the audience, "to decide whether our state universities shall pollute our national life by disgorging young men and young women steeped in the merest material or shall round them by a proper scheme of education to the stature of Christians."

Mr. Pepper spoke of other "strategic centers of attack," where it was necessary to "strike the enemy" in the fight for missions. He mentioned those "women who think the Church has a limited social scope", and "men who are whining that because of the income tax and other taxes they are not able to support missions."

Other speakers were Bishop Graves of Shanghai, and Dr. Rudolph B. Teusler, head of St. Luke's Hospital in Tokio, who told of the work being done by that institution. Bishop Tuttle suggested that a fund of $250,000 be raised for the hospital.

The hall was filled with enthusiastic supporters of the mission cause. A chorus of 300 voices—men and women—sang Handel's Hallelujah Chorus, and joined with the great audience in singing familiar hymns.

During the meeting it was announced that Mrs. Spencer, the widow of Lorrillard Spencer, and Miss Virginia Young, a deaconess, will leave for the Philippines soon, to establish at Jolo a missionary settlement at their own expense. They will work under the direction of Bishop Brent.

THE CHAPEL OF OUR SAVIOUR

THE Chapel of Our Saviour of the Seamen's Church Institute, 25 South street, New York City, was formally opened on Sunday afternoon, October 12th, with a service conducted by Bishop Greer, assisted by the Rev. Dr. William T. Manning, rector of Trinity Church, and the Rev. Archibald R. Mansfield, the chaplain. A large number of clergy and deputies to the General Convention, and men and women of this city and vicinity, whose generosity made the chapel possible, were present. Later those in attendance inspected the great building from the lobby to the Titanic Memorial Tower which crowns the fifteen-story structure.

Prayers were offered for all who suffered by the burning at sea of the Volturno, of the Uranium line, and most of the speakers referred to the fact that the sinking of the Titanic was memorialized forever in this institute by the tower, which can be seen far down the Bay.

Edmund L. Baylies, chairman of the building committee, gave a brief history of the institute, saying that when he and the Rev. Archibald R. Mansfield, the superintendent, went over the entire district, they found that this was the one site, that would fulfil their purpose.

Bishop William Ford Nichols of San Francisco, preached the dedication sermon. He is chairman of the commission on the Relation of Army and Navy Chaplains to the Church, president of the joint board upon the Seamen's Church Institute of America, and he is known around the world as "the Bishop Friend of the Men and Boys of the Sea."

In his sermon Bishop Nichols said that the chapel was typical of the "largeness of heart" of this city.

"You can no more judge of the largeness of heart of New York by the reports sent out by its Boards of Missions," he said, "than you could judge of its population by walking up Broadway. Its beneficence goes out through many channels that are unknown. To you brethren, who come here from a distance, I would say, that this lesson will be thrown away on us unless we see in it the opportunity to open like chapels in other ports."

Bishop Nichols urged the adoption of a national Church flag for all the seamen's institutes supported by the Episcopal Church. The design to be an angel with a Bible in hand on a field of blue, and underneath, the words, "Seamen's Church Institute of America." The Church of England has such a flag, but with a different inscription. The idea is that wherever a sailor sees what is known as "The Angel Flag," he may know that he will receive a welcome.

Before the close of the services the Rev. Archibald R. Mansfield, superintendent of the Seamen's Church Institute, announced that the altar in the chapel had been given as a memorial to Stuart Randolph. The altar vases were the gifts of the Altar Chapter of Zion and St. Timothy, the Cross was the gift of Mrs. William Rhinelander, the Communion silver was the gift of Miss Frances G. de Peyster, in memory of her mother, Mrs. Augusta McEvers de Peyster, the reredos was given by Miss Mary R. Hall, the rector's chair was the gift of Orme Wilson, Jr. Mrs. Frances C. Lowell gave the brass lectern, and the organ was the gift of Miss Caroline Prime.

Bishop Greer spoke a few words in warm appreciation of the efforts of Edmund L. Baylies, chairman of the building committee, which had made the building and chapel a realty, he said.

This chapel, on the first floor of the great new building of the Seamen's Church Institute, is the third, so Mr. Mansfield explained, to be devoted by the institute to the religous needs of the seamen of this port. The first, a floating chapel at Pike street, the institute acquired in 1843, and abandoned in 1866. In 1869, it established a new floating chapel, which did service for forty-one years.

The new chapel was paid for by churches in the three dioceses of Long Island, Newark, and New York.

"SUN" NEEDS MORE LIGHT

SPEAKING of the light the New York *Sun* can shed on matters ecclesiastical, how is this?

"Mr. Lewis, who is chairman of the committee on the despatch of business, then reported that there was no business before the house, because the orders of the day had been disposed of, and the committees, to whom memorials had been referred, had not had time to do anything with them. He informed the house, that beginning at 11 o'clock this morning, there would be a joint conference of the House of Bishops, and the House of Deputies on foreign mission work. The conference will be held in the Cathedral.

"The cross of the Cathedral has not yet been consecrated, and in order that the conference might conform to Church formalities, the platform for the speakers has been erected in the altar. Mr. Lewis said that to-morrow would be given over to the presentation of memorials, and he suggested, that the remaining hour of the day be devoted to the same purpose."

Last week THE LIVING CHURCH, referring to this meeting, said:

"At 11 o'clock Friday morning the two Houses were called to order in joint session. As had been foreseen, the New Synod Hall was not nearly large enough for this meeting, so it was called to order in the crossing of the Cathedral, a curtain being drawn across the choir, and the platform placed in front of it."

GENERAL CONVENTION NOTES

THE Bishop of East Carolina continues to be very seriously ill in St. Luke's Hospital, New York City. His condition Saturday was reported as a little improved.

MANY, no doubt, will be glad to learn that Bishop McKim has recovered his missing pocketbook, with all its contents. And the Editor is wearing a new hat.

THOSE who think the Convention slow in getting down to real business do not realize the pressure of work on the committees. These take the crude material that comes to them and press it into shape for legislation or courteously report it back as "inexpedient." The sessions of the House extend from ten to five, with an hour at noon, and the chief committees have to work long beyond those hours. Committee appointment is an honor, but committee service is no joke!

"I INTEND to be very frank with this House," said the deputy from Arkansas, "and I will say that I have nothing at all to say"—but the deputy could not finish the sentence for the laughter that convulsed the House. The president almost rolled out of his chair, in the effort to sustain its dignity; and even the speaker, when it dawned upon him that he had been so unconsciously funny, joined in the chorus. The president, somewhat recovering his equanimity, seized the gavel and called himself to order. The deputy explained that he had "nothing at all to say" upon a certain phase of the question before the House.

AN ELOQUENT plea for "our common Christianity," for the Churches of America and Europe to "get together," for the Christianizing of China, was made by Bishop Roots, in the Triennial sermon. The Oriental world is ready to receive the Gospel, but the notes of its good will are confused by the claims of discordant sects. Enlighten us, lead us, is the cry of the East to the West. Church unity is the only possible answer. We must agree or be discredited. The Oriental intellect is keen and penetrating. Is Christianity a consistent presentation of divine truth? Why has it so many phases, so many apparent contradictions, so many opposing organizations? China should not be expected to answer these questions. The Christian nations of the western world should answer them.

THE PROBLEM of acoustics sadly mars the joint missionary sessions in the Cathedral. The deputies, who attend those sessions only fairly well, have seats reserved for them in the front of the nave, and these are generally able to hear fairly well. But most of the speakers are heard with difficulty, or not at all, by the visitors, who crowd in in numbers much beyond the seating capacity and who strain to hear those veterans of the Cross, who have come from all the world to tell their story—and who must each compress it into fifteen minutes. The change from the Synod Hall to the Cathedral for these sessions is necessary, in order to accommodate the crowds, but it also makes the joint sessions perilously near to mere mass meetings—a thing that must be avoided if the dignity of the sessions is to be maintained.

ONE OF THE foremost men in the great body which comprises so many leading men, secular and clerical, is doubtless Bishop Brent of the Philippines. Few men to-day are doing more for the uplifting of the nation than "our statesman Bishop," as he has been well named. Who can doubt that the training of a dependent people in Christian civilization, and the fitting of them to take their place among the nations of the world, must react in salutary influence upon the stronger power? This Bishop Brent is helping us to do, with a leadership which is unobtrusive and perhaps too little appreciated by the American people. While self government by this ward of the nation should be the aim of our tutelage of the Filipino, the Bishop does not think that for his good, or for our own, we should turn him adrift by giving him a privilege to-day which he has not capacity to use.

ST. THOMAS' CHURCH was a revelation of beauty and grandeur in pure Gothic architecture, to those who first entered its majestic portal. Some may doubt if the mixed architecture of the Cathedral, when completed, will be so satisfactory. In vastness it must be more impressive, but as a poem in stone it can hardly be so entrancing. In only one respect could St. Thomas' be more triumphant as an example of ecclesiastical art. The altar is petty and suppressed and bare. The focus of the splendid perspective is deficient. A noble altar and reredos will be added, we hope, to perfect one of the finest specimens of ecclesiastical architecture in America. Very likely these may already be contemplated.—L. C.

VISIT TO ST. STEPHEN'S COLLEGE

A SPECIAL train from New York on Saturday morning took a considerable number of Bishops, deputies, alumni, and friends of St. Stephen's College to Annandale, where the day was spent in inspecting the college buildings and in other enjoyment. The guests found many improvements made within the last year or two, including the completion of the president's house, the remodeling of the house previously used by him, for other purposes, and the installation of lighting and heating plants. The presence of Dr. Hopson, professor emeritus, who retired from active service last spring after completing a term of fifty years, added to the pleasure of the guests, Dr. and Mrs. Rodgers acting charmingly as host and hostess. At luncheon brief addresses were given by the Presiding Bishop, the Bishop of Colorado, Mr. Frederic Cook Morehouse, and Mr. Clinton Rogers Woodruff. There were then a football game between two college teams, an organ recital in the chapel, and, finally, a delightful afternoon tea as the guests of Mr. and Mrs. Chapman, at their spacious summer home near by.

St. Stephen's is over-full, with an exceptionally fine body of students, most of whom are expecting to study for orders, and is doing an admirable work in the Church. It is much limited in that work, however, by the failure of the Church to give adequate support to it.

CONFERENCE OF LAYMEN

FORTY cities, in eighteen states, were recorded by men who attended a conference on work by Church laymen on October 15th, during the General Convention. Reports on such work were presented, and it was unanimously voted to name a National Committee of Forty laymen to canvass the question of united effort. Immediately the committee is formed one of their number will be supported in the making of visits to cities to confer with laymen, and explain to them work that is being accomplished by laymen. An office will be maintained in New York to answer inquiries and to distribute literature. The work to be atempted is unofficial, and aimed primarily to enlist and train laymen for volunteer work. This work coöperates with the Brotherhood of St. Andrew, but is wholly unlike the work of that organization.

SOCIAL SERVICE WORKERS

THE closing conference of the social service workers was held in Earl Hall, Columbia University. It was held primarily for representatives of the various diocesan social service commissions, and was devoted to a consideration of methods to increase the efficiency of the commission. Rev. Augustine Elmendorf, secretary of the social service commission of the diocese of Newark spoke on "The Diocesan Commission in Relation to the Parish." The Rev. Charles K. Gilbert, editor of the *Churchman*, and secretary of the social service commission of the diocese of New York, discussed the diocesan commission in relation to secular agencies and other commissions, and the Rev. F. M. Crouch, secretary of the joint commission on social service made an address on "The Diocesan Commission in Relation to the Joint Commission."

RELIGION IN OUR COLLEGES

A CONFERENCE on religious work in colleges and universities was held in Earl Hall, under the auspices of the General Board of Religious Education. The Rev. Raymond C. Knox, Chaplain of Columbia University presided. The keynote of the meeting was given by Bishop Perry of Rhode Island. He says that there has commonly been a false spiritual diagnosis of the average college man, who has been treated as capable of performing social service work, but not as capable of harboring any deep spiritual feeling. The college man's spiritual passions, said Bishop Perry, are not being sufficiently reached. He urged that the college students of the day should have a better opportunity to know God, and he decried what he described as a tendency to give them an irreducible minimum of religious education.

THE HOUSE OF DEPUTIES

(*Continued from page* 893.)

The original resolution on the acceptance of the first eight words (which meant the adoption of a Canon creating a final court of appeal), was put to vote by dioceses and orders and was defeated, the vote being:

	Aye	Nay	Div.
Clerical	26½	37	9
Lay	23	38½	6

The following resolution was offered by Mr. Gardiner of Maine, and was put on the calendar for future consideration:

Resolution on the Federal Council

"Whereas, The Federal Council of the Churches of Christ in America, exists for the prosecution of work, that can be done better in union, than in separation, and

"Whereas, Representation in the Federal Council is obtained by any religious body on the approval of the purpose and plan of the Council which is: To manifest the essential oneness of Christian Churches of America, in Jesus Christ, as their Divine Lord and Saviour, and to promote the spirit of fellowship, and coöperation among them, and

"Whereas, The Federal Council is precluded by its constitution from drawing up a common creed, or form of government, or of worship, or in any way limiting the full autonomy of the Christian bodies adhering to it,

"Therefore be it Resolved, The House of Bishops concurring, that the Protestant Episcopal Church approve the purpose and plan of the Federal Council and authorizes the Commissions of the General Convention on Christian Unity and Social Service, to send to the Federal Council such number of delegates, as this Church is entitled to, under Section 5 of the Constitution of the Federal Council."

The following resolution, introduced by Mr. Clement of Harrisburg, was unanimously adopted by the House of Deputies:

Resolution on Press and Publicity

"*Resolved*, The House of Bishops concurring, that a joint committee on press and publicity, be appointed by this Convention, said committee to consist of one Bishop, one Presbyter, and one layman with power to associate with themselves such other persons as they may think desirable."

Messages from the House of Bishops informed the House of Deputies, that the House of Bishops had transferred Bishop Mann,

Bishop Mann Transferred

from the missionary district of North Dakota, to the missionary district of Southern Florida; that the House of Bishops had changed the name of the missionary district of Cape Palmas, to the missionary district of Liberia, and had changed the name of the missionary district of Wuhu, to the missionary district of Anking.

The House of Deputies, concurred with the House of Bishops, in appointing a joint committee of two Bishops, two presbyters and two laymen to memorialize Congress, asking it to increase the number of Army and Navy chaplains, and to furnish them with the proper facilities and equipments, for carrying out the duties of their office.

MONDAY, OCTOBER 20th

On Monday the House of Deputies did little more than hear the report of Joint Commission on the support of the clergy, and adopt a definite plan for clergy pension.

MISSIONARY BISHOPS ELECTED

THE House of Bishops spent the entire day Monday, in the election of Bishops for missionary districts. The following were elected, and their names were sent to the House of Deputies on Tuesday, for confirmation. For Spokane, the Rev. Wm. Theoditus Capers; for North Dakota, the Rev. Hugh L. Burleson; for New Mexico, the Rev. Fred. B. Howden; for Cuba, the Rev. Milo H. Gates, D.D.; for Porto Rico and Haiti, the Rev. Chas. B. Colmore.

The man that stands by himself, the universe stands by him also. It is related of the monk Basle, that, being excommunicated by the Pope, he was, at his death, sent in charge of an angel to find a fit place of suffering in hell; but such was the eloquence and good humor of the monk that wherever he went he was received gladly and civilly treated, even by the most uncivil angels; and when he came to discourse with them, instead of contradicting or forcing him, they took his part and adopted his manners; and even good angels came from afar to see him and take up their abode with him. The angel that was sent to find a place of torment for him attempted to remove him to a worse pit, but with no better success; for such was the contended spirit of the monk that he found something to praise in every place and company, though in hell, and made a kind of heaven of it. At last the escorting angel returned with his prisoner to them that sent him, saying that no *phlegethon* could be found that would burn him; for that, in whatever condition, Basle remained incorrigibly Basle. The legend says his sentence was remitted and he was allowed to go into heaven and was canonized as a saint.—*Emerson.*

IN THE IMAGE OF GOD

By Roland Ringwalt.

WE may in careless moments forget God, but we would not dare, in our serious moments, to believe ourselves like unto Him if we had not His Word as our warrant. Every day shows us the weakness and sinfulness of our race, the police court has its hideous revelations, the press flashes its light on scandals, the student is often wonderstruck at the blunders of the great and "follies of the wise"; yet the solemn assurance of Holy Writ, that we are made in the image of God, is too plain to be explained away. It is too wonderful not to be true. Little by little, we see that one after another of the powers of God are in some degree the powers of man.

The Creator brought forth order and symmetry, although the earth was without form and void and darkness was upon the face of the deep. We are not irreverent when we speak of creative minds. From a hunter's puzzled gaze at the stars to an astronomical chart, from a medley of sounds to an oratorio, from a dense jungle to a botanical collection, surely the creative type of intellect has worked. Broken bones, relics of ancient buildings, geological fragments lie for ages until the scientist comes to classify them. The legends, the old songs, the by-words, the very rubbish of past ages seem formless heaps, but Shakespeare and Scott are born in due time. Let any subject—however intricate—raise human interest, and some one will bring order out of chaos. Every generation produces those who are of the creative type. Some of them never get any praise or thanks for it—they go to their graves not dreaming of the great things they have done. A patient worker in a slum district, perhaps a young girl in a mission school, teaches a dozen poor children that life has some definite objects. Out of the darkness and confusion of the alley come boys and girls who can read, work, pray and think. Barnard may have been the most creative mind of his age.

Man has the redemptive sense—nor is it profane to say that scholars, saints, antiquaries would gladly die to redeem something that might otherwise perish. To hunt in the mountains and the caves for the relics of vanished kingdoms, to plunge in the depths for the gold of sunken ships, to rush into the fire or into the gas to rescue the baby or the miner is a redemptive act. It is a matter of daily experience that some one is draining a swamp, or warring on disease germs, or trying to exterminate mosquitoes, or building up a flooded or burned city. The Middle Ages had men and women of whom the world was not worthy, who gave their substance and men gave themselves to redeem captives from slavery among the Moors. Cervantes was redeemed just in time to save him from the slave mart of Constantinople. At this moment some penitent man redeems the articles his extravagance sent to the pawnshop, he is ashamed of his drunken folly, he bitterly regrets the pain felt by his wife and children; by vigilant self-denial he has managed to restore the family silver to its old place, he rightly says, "It's no more than I ought to do," and he does not know that to the utmost of his power he is a redeemer. The man whose reformation comes late, yet who does what he can, the tardy effort to use intellectual powers, the contrite patient who at least endeavors not to give the nurse any needless trouble, all these seek to redeem the time.

In enlightening and sanctifying the work of the Holy Spirit man is permitted to take some humble part. There are persons who have not seen the fire of Pentecost, but who have translated the Word. Perhaps the noblest translators never have the joy of scholarship or the hope of fame. They are content to explain to the dullest and the most ignorant. Here and there we meet those who are really, actually spiritually minded. Their words and actions show it. We are better for knowing them. Coarse grained reformers seem to enjoy the very grossness of what they condemn, the holy, the spiritual type of reformer seems to heave dirty rags into the fire, not to be contaminated by anything. Those who are guided by the Holy Spirit show it. May we be thankful for the high privilege of having known those who increase in the Holy Spirit more and more until they come to the everlasting kingdom.

Wonderful is the saying that man is made in the image of God, and still more wonderful are the proofs that this saying is true.

We must answer in the great day of accounts for every idle word, but we must also answer for every cowardly or indifferent silence as well. Sins of omission will be punished as well as sins of comission.—*Western Recorder.*

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

HYMNAL REVISION

To the Editor of The Living Church:

AS Mr. Damrosch has again expressed in THE LIVING CHURCH his admiration of the *English Hymnal* (see also his letter of December 7, 1911), may I ask which edition of that Hymnal he would like to have made the standard for our Church, or allowed in our services; the one which contained such hymns that the Bishop of London and some other Bishops forbade its use in their dioceses, or the revised one? Excellent as some features of the book are, I venture to think that neither edition would be more favorably regarded here than it is in England, where its use is very limited.

Concord, Mass., October 14, 1913. CHARLES L. HUTCHINS.

A QUESTION FOR PARENTS

To the Editor of The Living Church:

MAY I respectfully offer the following suggestion, as being of some little worth to the Church at large?

In some parishes the question is put direct as to baptism, when prospective candidates present themselves for the blessing of our Church on their marriage.

Could not the same question be put to parents, many of whom bring their offspring to our fonts being unbaptized themselves? I say many, although I can only surmise as to proportion, but as the very thing happened in the case of friends of mine, I am quite sure that many an opportunity is presented and missed by our clergy, of impressing on parents themselves their own duty in the matter.

Faithfully yours,

Somerville, Mass., October 3, 1913. JAMES H. MCCAM.

"THE INSIDE OF THE CUP"

To the Editor of The Living Church:

AS *The Inside of the Cup* is still under discussion in THE LIVING CHURCH, I would like to ask the clergy out loud what many lay people have been asking in whispers among themselves: Why all this hue and cry over the dogmatic aspect of the book (which really disturbs many of us not at all), and this deep, vasty silence on the social significance, which does concern us vitally? These theological answers to dogmatic questions with which most of us are perfectly familiar do not answer the questions which are fairly burning our bosoms. Why is the Church not efficient in meeting social problems? Why is the Church committed to "social service," which is so palpably a treating of symptoms and not getting at the root of the disease? If sores are so bad that they must be treated, why pretend that there is not a disease? Is the Church "the handmaiden of capital"? Why have we no influence on the masses? Let the clergy begin to answer some such questions as these and they will have a greater hearing than when discussing theology. When the Church shows a disposition to take her place in the social work of this generation she can get a hearing for theology or any subject— and probably not until then. Is the Church going to lag behind sociology, as she lagged behind science? Perhaps the Church had no business with science except to admit her conclusions after they were proven; but what about sociology? If sociology is not the business of the Church, what is her business?

I agree with all that THE LIVING CHURCH quotes (October 4th) from a sermon by the Rev. George C. Stewart, as to the impossibility of John Hodder as a literary figure. Other writers of considerable ability have committed the same offence—Thackeray, for instance, repeatedly telling us how clever and witty is Lady Esmond, while we read *Henry Esmond* from cover to cover without discovering her in one clever deed or one witty word. But why in spite of flaws—impossibilities if you like—do hordes of us read *The Inside of the Cup* with almost feverish interest? It is because the author *has put his finger on what ails us.*

Now may I call your attention to another "impossible"—this one in real life? Put him into fiction and any literary critic (whom we must suppose to have no acquaintance with clergymen) will unhesitatingly pronounce him impossible, untrue to life. The name of this impossible is Legion; he is the God fearing, man loving, mentally trained clergyman who does not admit that there is anything wrong with our social order or that the Church is not where she ought to be in relation to the masses. No wonder that the masses look askance at the Church and suspect that Capital claps his hand over her mouth every time she feels an impulse to ask sensible questions on the most vital problems that are confronting our race to-day. We have had clergymen who have opened their mouths to discuss the relation of the Church to economic conditions and they have been sat upon until there was not a squeak left in them. We have one Bishop, thank God, and a few priests, praise be, who have refused to be silenced by their "influential members" and who are laboring to arouse the "social conscience." These are they who are the hopes of the Church in the eyes of the already aroused.

Instead of destructive literary criticism on *The Inside of the Cup,* let us have some constructive criticism on the answer which that book contains to the questions of the relation of the Church to capital and the relation of the Church to the masses. Why is the Church *en rapport* with the one and out of signaling distance with the other? Very respectfully yours,

Portland, Ore., October 7th. ETHEL FULLERTON.

[The discussion of this subject is now at an end.—EDITOR L. C.]

DR. MANNING'S RESOLUTION

To the Editor of The Living Church:

THE resolution offered in the General Convention by Dr. Manning, rector of Trinity, New York, so framed as to make it impossible, by a constitutional amendment, that the word "Protestant" should be dropped from the title of the Church except by a two-thirds vote (whereas the change could have been effected by a majority vote), was thus commented upon by a newspaper reporter: "Dr. Manning's proposal does more than anything else could to show how inaccurate and gratuitous are the assertions of some of the newspapers concerning bitter antagonism between 'high' and 'low' Churchmen." It is not pleasant even to refer to the partisan adjectives in the quotation, but, recognizing any such arbitrary classification, the question suggests itself whether the be-lauded act shows anything more than the beautiful absence of "bitter antagonism" with those for whom Dr Manning was supposed to speak! Certainly antagonism, which can only be described as "bitter," had characterized the whole campaign, strongly financed, against the elimination of the word "Protestant," by newspaper correspondence, speeches, sermons, and pamphlets, for two or three years. This "bitterness" broke out in General Convention itself when, scenting danger in a matter embodied in a resolution, unrelated to the "name" question, a delegate dragged the subject upon the floor, denouncing any change as "robbery" with such virulence, that he was unprecedently hissed down by the Convention. Not to be outdone in magnanimity, an influential layman of Dr. Manning's group caused the withdrawal of this suspected resolution by reconsideration, as it had already been passed, that his associates might be relieved of the shadow of a suspicion. On the one side, then, there had been Ulster tactics, threats of secession and revolution. On the other from the first—prayer, serious argument, that ardor for unity which, if it exists at all, is singularly perverted in those who would retain a title which is meaningless to-day, except as a defiance and challenge to that great Communion, without reference to which "unity" is an impossible dream. Even Bishop Doane, that great leader in the Episcopate, so declared it, in his last charge; recanting the somewhat violent anti-Roman position of his earlier years.

The strength of what is nicknamed the "Catholic" party has been in its failure in a wordly sense. Its progress under conditions of the sort which may be certainly called repression, if not persecution, is the obvious cause of a kind of panic in those who seem to triumph. What can be done with a movement which acts like a fire quenched with oil? Suspension, silencing, expulsion, Kensitizing have only broadened and deepened its channel. Pusey and Keble, Williams, Neale, Hamilton, Liddon, King, Mackoniche, and Stanton have pursued the cure of souls, the salvation of the slums, the intercessions and the worship of the Church, in quietness and confidence. In the United States, Hopkins, De Koven, Seymour, and Grafton, have wrought with wonderful success against hard discouragement. In Massachusetts, where Croswell's life was shortened by Episcopal pressure, and Prescott was only vindicated by the exertions of the loyal advocate Dana, the chief Pastor in his recent anniversary, though surrounded by such general and cordial good will, must needs emphasize the party warfare. He congratulated himself on his own tolerance towards those who had "exceeded so far" the "authorized standards," but had never a word of self-praise for resisting the call to discipline those who fell short of them!

No comparison of course can be made with its great exemplification, when the blood of the martyrs was the seed of the Church, but the law prevails that in things spiritual, to lose is to gain; to submit to conquer, and that all comes to those who "stand and wait!"

The General Convention means a great forward impetus for the "Catholic" party. ERVING WINSLOW.

Boston, Mass., October 18, 1913.

Church Kalendar

Oct. 5—Twentieth Sunday after Trinity.
" 12—Twenty-first Sunday after Trinity.
" 18—Saturday, St. Luke.
" 19—Twenty-second Sunday after Trinity.
" 26—Twenty-third Sunday after Trinity.
" 28—SS. Simon and Jude.

KALENDAR OF COMING EVENTS

Nov. 12—Convention of the Diocese of New York, at Synod Hall, Cathedral Heights, New York City.
" 18—Convention of the Diocese of Albany, at All Saints' Cathedral, Albany, N. Y.
" 18—Convention of the Diocese of New Hampshire.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rt. Rev. P. T. Rowe, D.D.
Rev. Hudson Stuck, D.D.
Miss Adda Knox (in Department V).
Miss F. G. Langdon.
Mr. C. W. Williams.

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
Rev. W. C. Brown, D.D.

CAPE PALMAS

Rt. Rev. S. D. Ferguson, D.D.

EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D.

HANKOW

Dr. Mary V. Glenton.

IDAHO

Rt. Rev. J. B. Funsten, D.D.

KYOTO

Rt. Rev. H. St. G. Tucker, D.D.
Rev. I. H. Correll, D.D.

MEXICO

Rt. Rev. H. D. Aves, D.D.
Rev. William Watson.

NEVADA

Rt. Rev. H. D. Robinson, D.D.

NORTH DAKOTA

Rt. Rev. Cameron Mann, D.D.

OKLAHOMA

Rt. Rev. F. K. Brooke, D.D.

PHILLIPPINE ISLANDS

Rev. E. A. Sibley (in 5th Department).

SAN JOAQUIN

Rt. Rev. L. C. Sanford, D.D.

SOUTH DAKOTA

Rev. P. J. Deloria.
Rev. Luke Walker.

TOKYO

Rt. Rev. John McKim, D.D.
Rev. P. C. Daito.
Rev. J. Hubard Lloyd.

WESTERN COLORADO

Rt. Rev. B. Brewster, D.D.

WUHU

Rt. Rev. D. T. Huntington, D.D.

WORK AMONG MILL PEOPLE IN THE SOUTH

Rev. H. D. Phillips.

WORK AMONG THE NEGROES

Ven. J. S. Russell, D.D.

Personal Mention

THE REV. IVAN C. FORTIN, rector of St. James' Church, New Bedford, Mass., has changed his residence, and should now be addressed 23 Robeson street, New Bedford, Mass.

THE REV. FREDERICK A. HEISLEY has taken a lease for a term of years on the house at 44 Centre street, Nutley, N. J., and with the consent of his Bishop, will reëngage in the practice of law, having been made a member of the bar by the New Jersey supreme court over twenty years ago. He will maintain an office in the city of Newark.

DEACONESS L. M. KNEPPER, late of North Dakota, who had been on furlough at her father's home in Kendrick, Idaho, has been appointed to work in Vernal, Utah.

THE REV. C. C. KRAMER, rector of Trinity Church, Marshall, Texas, has been extremely ill for some months past, necessitating his remaining three weeks in a hospital. He resumed his parochial work on Sunday, October 19th.

THE REV. N. FILLER LUTZ, rector of Christ Church, Eddington, Pa., has been granted a two-months' vacation by his vestry, and was presented with a substantial check by his parishioners. He will spend his vacation in Southern Italy and Spain.

THE REV. ALBERT C. MONK, assistant minister, Church of the Heavenly Rest, New York City, has resigned, and accepted a call to the rectorship of St. Paul's Church, Watertown, N. Y.

THE REV. W. N. TILLINGHAST, rector of St. Andrew's and St. James', Greenville, and St. John's, Walhalla, and the Ascension, Seneca, S. C., has resigned, to accept the position of assistant at the Church of the Epiphany, Washington, D. C., where he took up his work on the second Sunday in October.

DIED

BUCK.—Mrs. HARRIET GROSVENOR BUCK, widow of the late Rev. Horace H. Buck, entered into rest October 9th in Hartford, Conn. Burial in St. Peter's churchyard, Cheshire, Conn.

NORRIS.—Entered into rest September 21, 1913, CARRIE MILLS PECK NORRIS, wife of James Judson Norris, daughter of the late Abby Beers and Isaac Peck, granddaughter of the late Timothy Phelps Beers, and sister of the late Rev. Isaac Peck.

WELLS.—At Poughkeepsie, N. Y., on Wednesday, October 8th, after months of suffering, SARAH CORNELIA WELLS, only daughter of the late William H. and Caroline Smith Wells, aged 58 years. Funeral services were held at St. Paul's Church, Poughkeepsie. Interment at Charlton, N. Y.

"Who best can drink his cup of woe
Triumphant over pain,
Who patient bears His Cross below,
He follows in his train."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS WANTED—CLERICAL

LOCUM TENENS work desired, for winter, by priest in charge of Adirondack summer church, excellent preacher and parish worker. "WINTER," care LIVING CHURCH, Milwaukee, Wis.

A PRIEST, experienced in city and town work, good speaker, hard worker, graduate of college, seminary and university—age 40, desires to make a change. Address M. J., LIVING CHURCH, Milwaukee, Wis.

WANTED—Position as *locum tenens* in East or South, until Easter. In priest's orders, Catholic. Address, D. C., 281 Fourth avenue, New York.

MARRIED PRIEST desires call to Catholic parish. Successful, graduate, musical. "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

PARISH, Town or City, good preacher, loyal Churchman, Social Worker, References. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER wanted in large church, mixed choir, splendid opportunity. Must be able to play Psalter. Reply, stating references and qualifications, "ORGAN," care LIVING CHURCH, Milwaukee, Wis.

GOVERNESS—Help for April. Texas ranch, fond of children, one girl, 10. Musical, willing, strong. Good Churchwoman; under 30. English preferred; $150. References. MRS. MANLEY, Shamrock, Texas.

ST. ANDREW'S SCHOOL, Sewanee, Tenn., wants a male teacher immediately. Young, unmarried, Catholic. Address REV. FATHER HUGHSON, O.H.C. Sewanee, Tenn.

POSITIONS WANTED—MISCELLANEOUS

REFINED, capable Churchwoman would like position in November as housemother or assistant matron. Has had experience in the work. Address "ENERGETIC," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institutional matron (middle-aged) desires position. Loves children. Economical manager, excellent seamstress, highest references. "ADVERTISER," 2622 Prairie avenue, Evanston, Ill.

YOUNG woman with exceptional, welltrained, soprano voice, especially suited for choir and concert work, wants position. References. MISS ADELAIDE KEITH, 524 West 124th street, New York City.

YOUNG Priest of cultivated tastes, desires to travel for short or long trip as companion to person of refinement. Good reader. References. Address: A. F., care LIVING CHURCH, Milwaukee, Wis.

GENTLEWOMAN seeks position as companion, mother's helper, or companion-housekeeper in exchange for home and small remnueration. "K," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST. Superior Choirmaster desires position. W. E. S., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Grace Cathedral, San Francisco—Bishop Nichols and the chapter will have a large Austin Organ of forty-eight speaking stops. Contract influenced by the tonal and mechanical excellence of other Austin organs in California. Illustrated booklet on request. AUSTIN ORGAN CO., Hartford, Conn.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. ERWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

FLORENTINE CHRISTMAS CARDS and calendars from 5c up. Also little bronze catacombe lamps, carbons and other Italian Christmas gifts. M. ZARA, 324 Hansberry st., Germantown, Pa.

CHURCH EMBROIDERY—The St. Dunstan School—MISS WELLS, having spent a year abroad, returns with many new ideas from the study of old Italian works. 417 Main St., Geneva, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES supplied with FINE ORGANISTS. English Cathedral men to arrive or Candidates on the ground. Address 147 East 15th street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL REGISTRY. NEW YORK

PARISH OPPORTUNITIES for Rectors and Assistants. For Terms, please write 147 East Fifteenth street, New York. VACANCIES ALWAYS.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, $2.50 per week, including meals. Apply to the SISTER IN CHARGE.

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RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

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THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to $3,344,000.

It has never lost a dollar of its invested funds.

The report of the Trust Funds Committee can be had for the asking.

Write to

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad street, Newark, N. J.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal Title, "General Clergy Relief Fund."

National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

APPEAL

The ALL NIGHT MISSION, now in the third year of its career of service, during which it has sheltered over 75,000 men, fed over 45,000, and helped over 7,000 to a new start in life, *is in need of funds.*

This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through Mr. Dudley Tyng Upjohn, its President, and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery, Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

ANNOUNCEMENTS

C. P. C.

Mrs. J L. Chapin, secretary of the C. P. C., and Mrs. W. M. S. Hammond (formerly of Virginia and Pittsburgh), will be informally at home to their friends every evening during the General Convention. Spencer Arms, corner of Sixty-ninth street and Broadway, New York.

G. F. S. IN A.

The twenty-seventh annual meeting of the Central Council of the Girls' Friendly Society in America will be held in Historical Hall, Brooklyn, from October 28 to 31, 1913. Bishop Brent of the Philippine Islands will conduct the Quiet Hours in Grace Church, Brooklyn, on Monday, October 27th, at eight o'clock.

The corporate Communion of the Society will be administered in Grace Church on Tuesday morning at eight o'clock. Celebrant, Bishop Burgess of Long Island. The annual service for associates and members will be held in Grace Church on Thursday evening at eight o'clock. Bishop Brewster of Western Colorado will preach the sermon.

JULIA L. SCHULTE,
Secretary G. F. S. A.

NEW READERS

During the sessions of General Convention there will be several thousand new readers of the LIVING CHURCH. The Young Churchman Co. therefore calls attention to their Book Department. We publish a complete catalogue of the books carried in stock, which is very large and varied. Any reader, new or old, wishing a copy of our catalogue will be promptly supplied by addressing THE YOUNG CHUCHMAN CO., Milwaukee, Wis.

PUBLICATIONS

HANDBOOK OF THE CHURCH'S MISSIONS TO THE INDIANS

compiled by Mesdames A. H. Lane, John Markoe, and Bernard Schulte. 330 pages. Copiously illustrated. By mail, cloth, 89 cents; paper, 63 cents. We also publish missionary stories, lessons, plays, "helps," and everything in the way of literature for Auxiliaries, mission study classes, etc. Publication list for the asking. Address CHURCH MISSIONS PUBLISHING COMPANY, 211 State street, Hartford, Conn.

BOOK BY THE BISHOP OF CHICAGO

Letters to Laymen. By the Rt. Rev. Dr. Anderson, Bishop of Chicago. 75 cents; by mail 82 cents.

A series of "Letters" on the important duties of men connected officially with the parish. They are addressed to "Church Wardens," "Vestrymen" (2 letters), "Finance Committee of Missions," "Treasurers," "Choirmasters," "S. S. Teachers" (2 letters), "Sponsors," two to "Laymen." The Bishop of Vermont acknowledges the receipt of a copy in the following words:

"Hearty thanks for the *Letters to Laymen* which I found awaiting my return home a week ago, and which I have read with delight. It is seldom I read through a book without desiring to alter something! But every word of this commends itself to me. It is indeed excellent. I shall try to circulate it in the diocese."

Catholic laymen of wealth would do well to have the book sent generally to Vestrymen and others throughout the Church.

PUBLISHED BY
THE YOUNG CHURCHMAN CO.

HARVEST HOME AND THANKSGIVING

In the Time of Harvest, Eleven Sermons by Various Contributors, edited by Rev. H. R. Gamble, M.A., Hon. Chaplain to H. M. The King. THE YOUNG CHURCHMAN CO., Milwaukee. Pp. 181. Price 80 cents; by mail 87 cents.

The writer is not acquainted with the number of parishes in this country that set apart a special day for a Harvest or Harvest Home Festival, but he well remembers the charm and appropriateness of such a feast as it has been kept for years in a certain Long Island parish. Churchmen do not keep Thanksgiving Day, as far as going to church is concerned. The day has its obvious faults. But you will find people thronging to a Harvest Festival when they are given the opportunity. Given such an opportunity, however, the rector undergoes the added responsibility of preparing a distinctly Harvest sermon every year, a not altogether easy task. Clergymen will therefore welcome a volume of Harvest sermons, the contributors to which include such men as Canon H. Scott Holland and Canon Holmes of St. Paul's Cathedral, and the Rev. H. F. B. Mackay of All Saints', Margaret street, London. Needless to say, these sermons are excellent and most suggestive. It might be added that some of them would serve many another occasion than a Harvest Festival.—*Holy Cross Magazine.*

PLAIN COMMENTARIES ON THE HOLY GOSPELS

By the Rev. G. M. MAC DERMOTT. Price of each volume 35 cents; by mail 38 cents. St. Matthew, St. Mark, St. Luke and St. John, in separate volumes.

It will be noticed that there is no commentary made at so low a price and of so great value. This is the Season for Sunday Schools to get material for the year; and individual teachers and Bible class scholars should provide themselves with one or more of these volumes. The *St. Andrew's Cross* says of the volumes: "They are compact, concise, scholarly, and put up in an admirably convenient shape. They can easily be slipped into a pocket and read anywhere at any time. The comments are unusually full, considering the small space they occupy, and will prove very useful indeed. They show wide study and careful preparation and are full of suggestive thoughts. Their point of view is that 'the Bible is the text book and reference book of the teaching Church; the infallible witness, but not the sole authority for her teaching'."

Imported and published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:
Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS:
Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:
Lycett, 317 N. Charles St.

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Otto Ulbrich, 386 Main St.

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The Cathedral, 117 N. Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, 720 N. State St.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

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LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:
R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

LONGMANS, GREEN New York.

The Prince of Peace. By S. B. Macy, author of *In the Beginning, The Army of God,* etc. With 21 illustrations. Price $1.25 net; by mail $1.44.

Jewish History and Literature under the Maccabees and Herod. By B. H. Alford, author of *Old Testament History and Literature.* Price $1.00 net; by mail $1.06.

THOMAS WHITTAKER, Inc. New York

The Highway. A Matter of Fact Examination of the Greatest Event in History. Price 75 cents net; by mail 81 cents.

P. S. KING & SON. London.

Revolutionary Syndicalism. By J. A. Estey.

GINN & CO. Boston

American Literature. A Study of the Men and the Books that in the Earlier and Later Times Reflect the American Spirit. By William J. Long. Price $1.35.

THOMAS Y. CROWELL CO. New York.

The Boys' Life of General Sheridan. By Warren Lee Goss, author of *Life of Grant, Jed, Tom Clifton, Jack Alden, In the Navy,* etc. Price $1.50.

SHERMAN, FRENCH & CO. Boston.

Overtones. A Book of Verse. By Jessie Wiseman Gibbs. Price $1.25 net.

Rhymes from the Rhineland. Selected and translated from the German by Alice Howland Goodwin and illustrated by Grace Edwards Wesson. Price $1.00 net.

The Ministry of Evil with Replies to Critics. Also a Study of the Future Life. By Charles Watson Millen. Price $1.00 net.

MACMILLAN CO. New York.

The Assurance of Immortality. By Harry Emerson Fosdick. Price $1.00 net; by mail $1.10.

CHURCH MUSIC

GINN & CO. Boston.

Musical Art Series. *Fifty Standard Hymns.* Baldwin and Newton. Price 10 cents each.

PAMPHLETS

COLUMBIA UNIVERSITY. New York.

The Morgan Exhibition of Ecclesiastical Books. Reprinted from the *Columbia University Quarterly,* December 1913.

Catalogue of Printed Books illustrating the Liturgy and History of the Church. Loaned by Mr. J. Pierpont Morgan and exhibited in the Avery Library, Columbia University, on the occasion of the General Convention of the Protestant Episcopal Church, October 10-November 8, 1913.

FROM THE AUTHOR.

The Supremacy of the Cross. By Rev. Thomas S. Childs, D.D.

THE CHURCH AT WORK

NEW PARISH HOUSE AT SPARTANBURG, S. C.

THE Church of the Advent, Spartanburg, S. C. (the Rev. W. J. K. Pendleton, rector), has recently erected a handsome parish house, costing upwards of $20,000, and said to be one of the handsomest structures of its kind in the South. It is constructed of gray granite, built to conform with the architecture of the church building. It forms a most useful and helpful adjunct to the work of the parish.

PARISH HOUSE, CHURCH OF THE ADVENT
Spartanburg, S. C.

The annual Sunday school convention of the diocese of South Carolina is to be held in this building in November. This will be the first diocesan use to which the building will be put, and its utility will be demonstrated to the best advantage.

SOUTH CAROLINA CHURCH SCHOOLS

PORTER MILITARY ACADEMY (the Rev. Walter Mitchell, rector), the old preparatory school, known for so many years as the work of the Rev. Toomer A. Porter, opened up with excellent prospects. Despite the financial stringency the attendance is encouraging. Over eighty cadets were in residence before the school had actually opened, and this was increased to nearly one hundred and sixty by the day of matriculation. This, with the day boys in attendance, make up nearly three hundred boys who are to attend this excellent school this fall. A more cosmopolitan assemblage it would be hard to find. Twenty states, the District of Columbia, Porto Rico, and four foreign countries, Canada, Cuba, Guatamala, and Mexico, are represented. Porter can truly claim to be a national school.

ASHLEY HALL, the school under Miss McBee, daughter of Mr. Silas McBee, formerly editor of the *Churchman,* also has opened with an increased attendance. This is in many respects, like Porter Academy, drawing its pupils from all over the country. The grounds and building comprise a most beautiful location in the heart of Charleston, being one of the old homes for which Charleston is famous. It was in these grounds that Bishop Guerry entertained the speakers and guests at the Church Congress which was held in Charleston last spring, and many wondered then at the almost tropical luxuriance of the gardens.

CHURCHMEN AT YALE

FOR SOME time it has been a problem with the clergy in New Haven how to minister effectively to the Churchmen in Yale University, and to reach those who should be confirmed. There would be very little problem if those same students would bring letters from their home parishes to the rectors in New Haven, but this is rarely done. The university does its share of the task, by requiring each student on entering to register his church affiliation, and this registry is accessible to the public. The chapter of the Brotherhood of St. Andrew in Christ Church has made use of it every year to mail to each Church student a cordial invitation to attend the services of the parish, but the response has not been altogether encouraging. Some years ago a former rector of Trinity parish started the Berkeley Association in Yale, whose membership included all Church students, and whose object was to promote Church attendance. But the organization was too vague, and the changing personnel of leadership prevented any definite campaign among the students. The Berkeley corporate Communion, held once a month at Trinity, has been poorly attended, as have also the Berkeley sermons preached there three or four times each winter by prominent clergy, who often traveled long distances for these services. Now comes a welcome announcement with a note of steadiness and purpose in it. The rector of Christ Church, the Rev. William O. Baker, proposes to have a celebration of the Holy Communion, with an address, every Sunday morning at 9 o'clock, specially for university men. Students will occupy the choir stalls and lead the singing. The Dean of the university has agreed to excuse from college chapel all students who attend this service, and has extended the same concession to apply to any student who wishes to attend the daily Eucharist at Christ Church at 7:30 A. M. It is hoped that the plan will keep Churchmen in closer touch with their own communion, and its success would be greatly enhanced if rectors in the home parishes of the students would show a lively interest in it.

DEATH OF REV. A. B. WEYMOUTH

THE REV. A. B. WEYMOUTH, M.D., for twelve years a priest of the missionary district of Honolulu, serving with great devotion at the Church of the Holy Innocents, Lehaina, Maui, and highly esteemed by all who knew him, died at Wailuku, Maui, October 5th, and was buried at Lahaina. He graduated from Harvard in 1860, and received his Master's degree from the same institution in 1863. He then entered the medical profession, serving until 1896, when he was ordained deacon by Bishop J. H. Johnson. He was advanced to the priesthood in 1898.

OPENING OF NASHOTAH HOUSE

NASHOTAH HOUSE entered upon its seventy-second year on the Feast of St Michael and All Angels. There was a celebration of the Holy Eucharist at 7 o'clock, and a general Communion. At the choral Eucharist at 10:30 o'clock the Dean was the celebrant, and Cruikshank's service was well sung by the large body of men. The Bishop of Milwaukee was the preacher. The sermon, on the text,

Hebrew 1: 14, "Are they not all ministering spirits," was an earnest and stirring appeal to men who look forward to the priesthood to consecrate their lives to that twofold activity of the worship of God and of ministering to human needs, which allies the work of the priest to that of the angels. The new term opens auspiciously with sixteen new students. There is no change in the chairs of the seminary. The Rev. J. B. Haslam remains in charge of the preparatory department, assisted by Mr. A. C. Bushnell, A.B., as instructor in Latin and Greek.

DEATH OF REV J. I. MOMBERT

THE REV. JACOB ISIDOR MOMBERT, D.D., a prominent clergyman and author, died at his home in Paterson, N. J., on October 7th, from the infirmities of old age. He was in his eighty-fourth year. Dr. Mombert was born in Cassel, Germany, November 6, 1829, and received his education in foreign theological institutions. He was ordained in London. He went to Canada in 1857 and became curate of Trinity Church, Quebec, remaining there until 1859.

Dr. Mombert left Canada to become rector of St. James' Church, Lancaster, Pa., serving there from 1859 to 1869. In 1869 he returned to Germany and served as rector of St. John's Church in Dresden for seven years. He returned to America in 1877 and became rector of Christ's Church (now Holy Cross), Jersey City, remaining there until 1879, when he accepted a call to St. John's Church, Passaic. He remained at Passaic until 1882, when he retired from the active ministry.

Among Dr. Mombert's writings are *Tholuck's Psalms*, translated; *The Catholic Epistles*, in Lange's Commentary, *Fifth Book of Moses*, edited; *Great Lives, Faith Victorious*, which was the life of Dr. Ebel; *Handbook of the English Version of the Bible; History of Charles the Great;* a *Short History of the Crusades*, and a *Treatise of Raphael's Sistine Madonna.*

Four daughters and two sons survive him. Funeral services were held in St. Paul's Church, Paterson, on Thursday afternoon, October 9th. The interment was made the following day at Lancaster, Pa.

DEATH OF MR. H. C. RANNEY

ON WEDNESDAY, October 8th, the diocese of Ohio lost by death, at the age of 85, one of its most beloved and ablest laymen, Henry Clay Ranney of Cleveland, attorney at law, for a quarter of a century member of the board of trustees of the diocese, for fifteen years the senior warden of St. Paul's, Cleveland, and for three consecutive terms, 1901-1907, deputy to the General Convention. He came from a family prominent in the judicial history of the state, being a nephew of Judge Rufus P. Ranney of the supreme court, in whose family he was reared, his father having died in his son's early youth. As a member of the Ohio bar for more than a half century, Mr. Ranney was recognized as an attorney of rare judicial temperament, of gentle and lovable life, and besides occupying directorships in large business corporations, was also a leader in many state and municipal institutions of a charitable and educational character. He was buried from St. Paul's Church, the rector of the parish, the Rev. Walter R. Breed, officiating.

BOSTON CATHEDRAL TO BE REMODELED

PLANS ARE MATURING for the rebuilding of St. Paul's Cathedral, Boston, and the architectural firm of Cram, Goodhue & Ferguson, widely recognized as among the leading ecclesiastical architects of the country, has been entrusted with the details. No definite plans have as yet been made, but it is a pretty well established fact that owing to the age of the building very little of the original will be left when the work is finally completed. One important item is the changing of the front. Outside the structure there is considerable waste space, part of which is taken up by the porch. Now that it is desirable to increase the seating capacity it is probable that the front will be brought out flush with the sidewalk. There will be marked changes in the chancel end.

PROGRESS AT TWO INSTITUTIONS

THE ENROLMENT at Milwaukee-Downer College is over three hundred, while that at Milwaukee-Downer Seminary is more than two hundred. The recent gift to the college of a boat-house site and boat-house, and the possession of two fine, new, six-oared boats equipped with sliding seats, has caused renewed interest in rowing. A coach has been engaged, and the students are being instructed in regard to the careful handling of the boats, and the various commands as preliminary to the developing of the class crews.

FUNERAL OF REV. DR. CHRISTIAN

THE FUNERAL of the Rev. Dr. George Martin Christian, *rector emeritus* of Grace Church, Newark, and *rector emeritus* of the Church of St. Mary the Virgin, New York City, was held in St. Mark's Church, Philadelphia, on Wednesday, October 8th. A large number of clergy and laity were present in this parish church, where Dr. Christian served as curate before going to Newark in 1880. At the same hour a requiem was celebrated in the Church of St. Mary the Virgin, New York City, and it was attended by a large number of clergy and laity of New York and vicinity. These two services were

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The number of persons whose ailments were such that no other food could be retained at all, is large and reports are on the increase.

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"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BOOKS ON THE

Life After Death

DEATH IN THE LIGHT OF THE EPIPHANY

A Sermon preached before their Majesties the King and Queen of England, January 29, 1911. By the Lord Bishop of London, Dr. INGRAM. Second Edition. Price 20 *cents; by mail* 21 *cents.*

Every season of the year is sacred to the memories of the departed; and while the Bishop of London preached the above named sermon in Epiphany-tide, its beautiful and comforting messages touch the heart at all times. The sermon was preached before the King and Queen, but it is the same simplicity of language that the good Bishop used when preaching to the humble people in the West End of London. The American public is not familiar with this sermon, and it is commended to all—not to the afflicted only, but to every soul journeying on to the Land afar off.

REFLECTED LIGHTS FROM PARADISE

Comfort-Thoughts for Those who Grieve. Compiled by Mrs. MARY DUNNICA MICOU. Price 50 *cents; by mail* 55 *cents.*

Mrs. Micou has given from her own researches the comfort she gained in her affliction after the death of a beloved son, who had lived to reach priest's orders in the American Church. Since its compilation, she has been further afflicted by the death of her husband—the late Professor Micou of the Virginia Theological Seminary. It is pathetic to read the comforting words, knowing how every line was drawn in the sorrow of deep affliction; and as it would seem in preparation for an even deeper struggle. The book is daintily bound in blue and gold, printed with red lines around pages, and made suitable as a gift to send to other sorrowing people. The words comforted the compiler, and they will also assuage other griefs.

SOME PURPOSES OF PARADISE

By the Rev. WALKER GWYNNE, D.D. On the Life of the Soul between Death and Resurrection. Price 75 *cents; by mail* 80 *cents.*

The title and the sub-title explain the nature of the book. It is helpful and satisfying. It answers to the reader the questions that come to the mind of every person.

THE DEATHLESS SOUL

Common Sense Reasons for Believing in Existence after Death. By CHILLINGHAM HUNT. With many selected passages on Immortality, from Scientists, Philosophers, and Poets. Parchment cover, 40 *cents; by mail* 44 *cents.*

The Publishers commend all of the above books as suited to the needs for which they were written.

LIFE AFTER DEATH

By the Rev. S. C. GAYFORD, M.A. Price $1.00; *by mail* $1.06.

This book deals with all phases of the question, such as "The Sources of our Knowledge," "The Intermediate State," "The Last Things," "The Resurrection," "Heaven." It is a sane, helpful, and comforting book.

THE FIRST FIVE MINUTES AFTER DEATH; AND THE FUTURE CROWN

By the late CANON LIDDON. Price 5 cents; in quantities of 10 or more copies, at the rate of $4.00 *per hundred, carriage additional.*

These two famous sermons of the late Canon Liddon in one small pamphlet, at the low price named above. The title explains the contents.

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A Little Book of Prayers and Thoughts for Loving Hearts at all Times of Need. *Fleur de Lis Booklet series.* Bound in ooze leather, very pretty and dainty. Price 40 *cents; by mail* 42 *cents.*

Prayers and Intercessions for the departed, comforting words for the sorrowing, and a companion for those who love to spend an hour with their beloved ones who are at rest.

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Milwaukee, Wis.

simultaneous with the opening service of the General Convention. Many of Dr. Christian's friends, now Bishops and deputies attended this service. Dr. Christian himself was a clerical deputy from the diocese of Newark in the General Conventions of 1889, 1892, 1895, and 1898.

In St. Mark's, Philadelphia, the opening sentences were read by the Rev. Dr. Joseph G. H. Barry, rector of St. Mary's, New York; the Psalms by the Rev. Dr. G. Woolsey Hodge, rector of the Church of the Ascension, Philadelphia; the lesson by the Rev. John W. Williams of All Saints' Church, Atlantic City. The Holy Communion was celebrated by the rector-elect of the parish, the Rev. Elliot White, who also officiated at the interment in the churchyard of St. James the Less, Falls of Schuylkill.

TWO MARYLAND SCHOOLS

The capacity of St. Katharine's Home, which is one of the most interesting of the parochial activities of Mount Calvary Church, Baltimore (the Rev. William A. McClenthen, rector), has recently been enlarged by the addition of an adjoining house. This was done in order to care for little colored girls between the ages of eighteen months and five years, for whom apparently there is little or no provision made in the city. The present houses are to be connected and form one building, to be known as St. Katharine's Home for Little Colored Girls.

The Donaldson School for Boys, which is beautifully situated on an old estate known as "Grovemont," about ten miles from Baltimore, and which is administered by the authorities of Mount Calvary Church, Baltimore, opened for its eighth year on September 22nd, with thirty boys enrolled, sixteen of them being new. The headmaster, the Rev. H. S. Hastings, who spent the summer in Europe, will have as his assistant masters this year, Mr. H. C. Winship, who has been with the school five years; Mr. A. B. Coe, recently of Howe School, Indiana, and Mr. O. R. Ferry, who has been teaching at the Watertown Academy, Massachusetts. Miss S. E. Bryan will continue as the housemother.

FORTIETH ANNIVERSARY OF BAY VIEW CHURCH

St. Luke's Church, Bay View, Milwaukee (the Rev. W. H. Stone, rector), celebrated its fortieth anniversary on Sunday, October 19th. There was a plain celebration of the Holy Eucharist at half past seven o'clock, and a choral celebration at a quarter to eleven o'clock, at which the rector preached an historical sermon. At Evensong the Rev. J. T. Mathews, rector of Point Pleasant, N. J., who was associated with the parish years ago in the capacity of lay reader, preached the sermon. The services of the day were largely attended.

PAROCHIAL PROGRESS

At Trinity Church, Columbia, S. C. (the Rev. K. G. Finlay, rector), a handsome fence of granite and iron is to replace the old wooden one which so long surrounded the churchyard. As this church is in the centre of the city, directly opposite the state Capitol, it will be a great improvement to the looks of the beautiful church and churchyard.

The parish of St. John's, Midland, Mich. (the Rev. J. G. Widdifield, rector), is expecting to build a new parish hall next spring, plans having recently been received from the architect. A mission will be conducted from November 15th to 23rd, with the Rev. H. H. H. Fox, rector of All Saints' Church, Pontiac, Mich., as missioner.

St. Luke's Church, Charleston, S. C. (the Rev. L. G. Wood, rector), has made a new departure in its work this fall, and opened a kindergarten under the care of two most efficient kindergartners. The venture is understood to be proving a great success, and the opening of the school is most encouraging.

INSTALLATION OF DR. POWELL

This is the advance programme of the installation of Rev. Lyman P. Powell to the presidency of Hobart College: Friday, November 14th, 9:00 a.m., Prayers, Trinity Church; 9:30 a.m., Formation of Procession, Demarest Library; 10:15 a.m., Installation of the President, Smith Opera House; 1:00 p.m., Luncheon, Williams Gymnasium; 4:30 p.m., President and Mrs. Powell, at home, Miller House; 8:30 p.m., Reception to Delegates and Guests, Williams Gymnasium; Saturday, November 15th, 10 to 12 a.m., Inspection of Grounds and Buildings; 3:00 p.m., Football Game, Rochester vs. Hobart, College Campus.

MEMORIALS AND GIFTS

Among the memorials presented to the Church of St. Michael and All Angels, Baltimore, at the time of its consecration, were two beautifully embroidered stoles and a veil and burse for use at private Communions. The chalice veil and burse and the white stole for use with it, were worked by the late Miss Mary Virginia Greenway, and are given in memory of her brother, George Williams Greenway, in whose memory the beautiful vessels used in the Communion of the sick were given some years ago. A second stole is in memory of the Rev. Richard Clarence Hall, who was curate of St. John's, Waverly, and was one of the first clergy to officiate at St. Michael and All Angels when the work was begun there under the Rev. Mr. Johnstone. Tw o beautiful lace chalice veils for use at the Communion, were recently presented to the church by Mrs. C. Hampson Jones.

Through the generous gift of $1,000 from Miss French of Boston, who became interested in the parish while staying at the sanitarium, St. John's Church, Clifton Springs, N. J. (the Rev. M. G. Freeman, rector), is enabled to make some long-wished-for and necessary repairs to its buildings.

IDAHO

James B. Funsten, D.D., Miss. Bp.

Parish House Damaged by Fire

At Moscow (the Rev. Johnathan Watson, rector), the parish house ignited from a nearby burning building, and was damaged to the extent of $1,200. The loss was covered by insurance.

MASSACHUSETTS

Wm. Lawrence, D.D., LL.D., D.C.L., Bishop.
Samuel G. Babcock, Suffr. Bp.

Malden Church Dedicated Next Month—Other News

Although the new St. Paul's Church, Malden, was opened for worship last Sunday, the formal dedication will not take place until November 16th, when Bishop Lawrence and Bishop Babcock, Dean Rousmaniere and others will take part. The services of dedication will cover a week and one of the addresses will be given by a former rector, the Rev. Frederick Edwards of Grace Church, New York City. The new edifice is located at the corner of Washington and Florence streets, and is made possible through the bequest of Mrs. Mary O. Atwood of Everett as a memorial to her nephew.

Bishop Babcock dedicated the new chapel of St. Michael and All Angels at Foxboro, which is located at the farm maintained by the Fathers of the Society of St. John the Evangelist in that town. Bishop Babcock wore the cope belonging to Dr. Pusey, one of the treasured possessions of the Church of St. Augustine and St. Martin.

An interesting incident lately at the Church of St. John the Evangelist, Boston, was the discovery in the missions box one morning of $500 in five bills with the simple statement "for children." The fathers will put the money to good use.

Dean Hodges of the Episcopal Theological School has accepted an invitation to give the Mary Fitch Page lectures in 1914 at Berkeley Divinity School, from which the Dean was graduated in 1881.

A RICH FLAVOR

that smacks of the delicacy of cream is eminently desirable for the perfect enjoyment of a cup of Tea, Coffee, Cocoa or Chocolate. Gail Borden Eagle Brand Condensed Milk makes these beverages really delicious. The enjoyment of food aids digestion. Eagle Brand Condensed Milk makes food of which it is an ingredient a delight.

OHIO

Wm. A. Leonard, D.D., Bishop

New Church at Barberton

On Sunday, October 5th, in the presence of the members of the mission and many of their friends, in a simple service befitting the occasion, Archdeacon Abbott of the diocese broke ground for the new chapel of St. Andrew's, Barberton, plans and specifications, as well as sufficient funds to begin with, having been secured. The Rev. Franklyn C. Sherman, rector of St. Paul's, Akron, who is to become the priest in charge upon the arrival of his curate, was present, and made a helpful address. The material of the building, to cost about $3,000, will be of concrete blocks.

SAN JOAQUIN

Louis C. Sanford, Miss. Bp.

Scheme of Sunday School Instruction—Other News

The educational commission of the district of San Joaquin is preparing a uniform course of Sunday school instruction. The chairman of the commission is the Rev. Ray O. Miller of Hanford.

The San Joaquin Clericus met in St. James' Pro-Cathedral, Fresno, September 17th. There was rather a small attendance owing to the absence of most of the clergy from the district.

Canon Rhames is in charge of the services at St. James' Pro-Cathedral, Fresno, while the Dean and the Bishop are attending the General Convention.

VIRGINIA

Robt. A. Gibson, D.D., Bishop

Mission at Univesity Becomes Parish—Other News

St. Paul's Memorial Church at the University of Virginia, an account of the organization of which was given in the columns of The Living Church not long since, has ceased to be a mission under the care and direction of the Bishop, and became a parish, at a meeting of the congregation held October 8th. The following members were elected vestrymen: Mr. W. H. Barlow, Prof. R. M. Bird, Mr. Albert S. Bolling, Prof. W. H. Echols, Prof. Thomas Fitz-Hugh, Prof. W. M. Lile, Dr. Harry T. Marshall, Prof. Raleigh C. Minor, Mr. Arthur M. Taylor, and Mr. Howard Winston. The Rev. Beverly H. Tucker, Jr., continues minister in charge, with special work as heretofore among the students of the university.

In accordance with a resolution of the last diocesan convention, approving of the re-

quirement for parties seeking marriage to secure beforehand a physician's health certificate, twelve of the clergymen of Richmond have declared their intentions to refuse to marry parties who do not present said certificates. At the same time there are many of the clergy who are strongly opposed to the resolution of the council.

CANADA

News of the Dioceses

Diocese of Quebec

A SPECIAL appeal has been made by Bishop Dunn to all the parishes in the diocese, on behalf of the widows and orphans of the clergy fund, which is this year behindhand. The Bishop desires that all the Thanksgiving offerings shall be devoted to this diocesan fund.

Diocese of Saskatchewan

AT THE annual convocation of Emmanuel College, Saskatoon, Principal Lloyd received a warm welcome after his absence of nearly a year in England. He brought with him a fine band of recruits. The speaker of the evening was Bishop Robins of Athabasca.

Diocese of Huron

A NEW CHURCH is in course of erection at Ayre, costing about $5,000. Five additional churches have been built in this district during the last few years, so many English people belonging to the Anglican Church have settled there.

FOR THE BIRDS

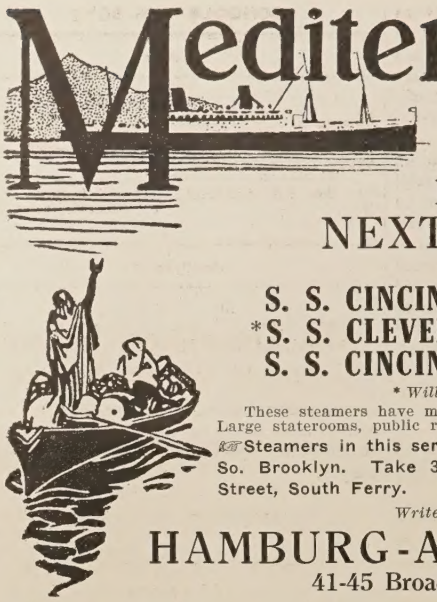
AMONG other delightful traits of the Scandinavian people is their custom in their Yule festivities of thinking not only of the happiness of their little ones, but of teaching these children to bear in mind the happiness of others and in particular of the animals about them. We have seen that they never omit to provide the trusty household *nisse* with his Yule dinner of porridge. But they also remember the birds. At the Yule-tide season the market place of Christiana presents a very gay aspect, filled as it is with spruce-trees of all sizes for the children's festival. But there is a feature in the Norse Christmas that I have not heard of in any other country, in that in this market-place there is for each Christmas tree a *Juleneg*, or little sheaf of barley, each person who buys a tree buying also a sheaf. Then, when the tree is set up in the main room of the house at Yule-tide for the bairns (*born*, as they are called in Norway), the sheaf of grain is fastened on the end of a pole and put out in the yard for a Christmas feast for the birds! If the degree of civilization of a people can be measured by its behavior to the animals about it, then this custom denotes in the Norsemen a very high plane indeed.—*Sourthern Workman.*

THE GOLDEN COLUMN

THE STRANGE happenings are not always inventions in story-books. In commenting on the recent death of a certain Annibale Tosci, at Mantua, Italy, the Manchester *Guardian* retells a tale of buried treasure that has the mystery and romance of the most imaginative stories about the famous Captain Kidd.

Near San Vito in Naples stood a marble column that had been erected by an eccentric Frenchman about the beginning of the last century. On it were written in French the following enigmatic words: "On May 1st, every year, I have a golden head."

The inscription sorely puzzled the inhabitants of Naples. On May 1st, the year after the erection of the column, a great crowd came to it in the hope of finding the top covred with gold pieces. Needless to say, they



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A New Church Novel

THE ROUGH WAY

By W. M. LETTS, Author of *Diana Dethroned*

12mo. 342 pages. Cloth bound, $1.20; by mail $1.30

This is an English novel, and the press is enthusiastic over it. The *Spectator* says:

"Readers of the *Spectator* are not unramiliar with Miss Letts' poetry. In *The Rough Way* they will, we believe, recognize in her a prose writer who combines charm of manner with elevation of aim. Her story is written frankly from the Anglican standpoint, but it avoids dogmatic intolerance and is penetrated by a kindly sense of humor. These engaging qualities will come as no surprise to those who have read her poems."

It then goes on and gives nearly a column of description of the characters and the plot, closing with these words:

" . . . Without any striving after epigram or literary effect Miss Letts seldom writes a page without saying something fresh, pointed, or witty. The minor characters are well done, notably Father Digby. The brief summary of his sermon on Christ's unfailing consideration for physical hunger is extraordinarily interesting. Where most writers would have given us the discourse *in extenso*, Miss Letts stirs our curiosity by twenty lines packed full of suggestion."

The *Nation* also gives a column review, from which we quote:

"One of its greatest charms is its utter freshness. Miss Letts might never, in that sense, have read a novel in her life. She has read many, and much else as well; nevertheless, her work bears no trace of any kind of literary influence. When such work is as good as hers, this is high praise. Sincerity, insight, and tenderness, a grave humor, little force indeed, but a deep conviction which inspires cordial liking, though not entire response; all these she has, and these are much. Where she notably excels is in her swiftly touched vignettes of domesticity. The scenes in Antony Hesketh's home are admirable; each detail is that which unconsciously we look for, and welcome—and better than this, there runs through all a deep and tender sense of those sanctities of family life that still our hearts believe in, despite the cudgelling under which to-day such sentimentality must bend."

In closing, the *Nation* says:

"We quarrel with our author only in the farewell. That last scene between Antony and Julie! The book remains, in spite of this, an achievement which will cause us to look, not so much for "other work from the same pen," as, jealously, for the keeping of that pen from any work that is not as finely wrought, as pure in heart, as *The Rough Way.*"

We regret that we cannot give the *Church Times'* review in full, but it is too lengthy for an advertisement:

"Her novel is of outstanding merit, not merely because it is an exceedingly intimate study of that particular phase of the religious life which is interesting to us, but because she emphasizes a fundamental truth which calls for emphasis at the present moment. It is a little odd, perhaps, that the best study of the Anglican position which has appeared since *John Inglesant* should reach us from the suburbs of Dublin. But from whichever point of the compass this book comes, it is a fine, clear study of the English Catholic position. But that is not all. It is a study of the way in which human beings are to find their souls. That is not through unrestraint or 'naturalism,' but through the rough, lonely way of soul discipline. A fine character, Anthony, takes us with him through his battles. He faces his own mental and spiritual difficulties in the best way. Then we have an actress, not prepossessing sure enough, but having her own influence over men. But it is not only in telling sentences that this book is brilliant. In the bolder features, in the masterly revelation of character, in the sweeping juxtaposition of the Cross as against all the sorrow and apparent mystery of the world, here is its triumph. It is a human book in its outlook, but it presses far beyond mere human conjecture in its offer of a solution."

The Young Churchman Company

Milwaukee, Wis.

went home with their pockets as empty as they were when they came.

For several years people came to see the promised wonder, and went away disappointed. At last the authorities had the column taken down, in the belief that the treasure would be found beneath it. Nothing but earth was found, and so the column was set up again. Obviously, the words had a mystic meaning, but no one was clever enough to guess it, and for years the riddle remained unsolved.

Finally, in 1841, a ragged beggar named Annibale Tosci noticed the inscription. He stood looking at it for a long time, while he pondered its meaning. Then suddenly the solution of the puzzle flashed into his mind. He waited patiently until May 1st before he tested the accuracy of his interpretation of the mystic words.

On the day mentioned in the inscription, Tosci, bearing a pick and shovel, set out at daybreak for the column. He arrived before any chance visitors, and started digging in the ground covered by the shadow of the top of the column. He had not dug long before he came to a satchel that contained 80,000 francs. The inscription was a true one; the head of the column covered the golden treasure every year on May 1st.

Annibale Tosci, the beggar whose sharp guess had given him comparative wealth, became a land owner near Mantua. He died recently at the age of ninety-four. — *The Lutheran.*

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